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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

HOLIDAY REFLECTIONS.

V.—Lights and Shadows.

'Tis well for him who, working against odds, to give effect to a principle only partially recognised by his fellows, that there should be in that principle a worth that confers a sufficiently high reward upon its promoters. When the Apostle Paul gave a common-sense description of the social position of the early Christians, he frankly confessed that if in this life only they had hope, they would have been of all men the most miserable. Something akin to this, though it must be owned in a very inferior degree, is the experience of those who give themselves to the laborious prosecution of the enfranchisement of religion from State patronage and control. Their object is worth the pains they are at with a view to accomplish it. If it were otherwise—if strength and glory and happiness were not associated with it in the heart of every true disestablishment man—certainly, they must be acknowledged to have chosen a very trying form of service to the truth. The obstacles they have everywhere to overcome, growing out of the settled convictions and habits of past generations; the slow rate at which they usually move forward towards the end in view; the seeming retrogressions they are called upon to deplore; the frequency with which the brief rest they allow themselves on their way is encroached upon, and often seriously curtailed; the consequent weariness of body and of soul which steals over such as have been longest at the work; these could hardly be endured were it not that that work both is, and promises to be, its own sufficing reward.

To take, for example, the lowest illustration first. There is joy in conflict, when the end of conflict is believed to be desirable. There is a species of excitement in wrestling against difficulties, which, in itself, is no trivial source of pleasure. The delight which comes with every true and honest attempt to overmaster opposition in what is deemed good in itself, may be likened to the rush of pure, blue, deep water under the bridge at Geneva. There is something healthful in it, as well as stimulating, from the full employment it gives to all the faculties of the intellect and of the moral nature. It makes a man sensible of growing in his character in proportion as his efforts and strivings to advance his cause became more intense and persistent. The sacred writer represents the sun "as coming out of his chamber like a bridegroom, and rejoicing as a strong man to run a race." Not altogether different are the instincts of those who have committed themselves to the practical realisation of a grand abstract truth; and when they have most closely identified the end they have before them with the highest interests of humanity, every step they take towards it, even when footsore and weary, will open to them a fresh source of grateful satisfaction.

It is true that it becomes men to measure the extent of their own powers. It is *not* true that intense longing for rest, after a lifetime of laborious exertion, necessarily indicates the least diminution of attachment to the cause for which that service has been given. Their physical powers are liable to decay, and, of course, their nervous energies with them. The active and agile warrior of thirty years ago may be quite incapacitated from throwing the same force and elasticity into his movements as he did then. But where many are engaged in prosecuting in concert any great moral or spiritual work, there is much need of thoughtful and considerate organisation, to absorb into it the best powers of all. "If the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole were hearing, where were the smelling? and if the members were all one member, where were the body?" Those who have combined themselves into a unity of organisation for a special truth, need to guard most assiduously against measuring their own obligations by the obligations of others. It behoves every one of them to do what he best can do, and leave every other to judge whether, due regard being had to his position and to his powers, he is bound by the same obligation.

There is joy also in perseverance. Albeit, it is surely a mistake to suppose that perseverance should continue always to express itself in the same kind and course of action. Nothing is more admirable than the vast variety of spiritual life through which John Bunyan leads his pilgrims in their journey to the Heavenly City. The latter scenes and labours are very different to the former. So it is in every great moral enterprise. The thoughts and purposes and aptitudes vary from what they were to a most appreciable extent, but the ultimate direction in which they look remains unchanged. They are doing the same thing, but in a different way; and if they are doing what is wanted to be done, and what they are fairly qualified to do, although it may be less vividly demonstrative of zeal than the noisier and, it may be, more laborious deeds of days gone by, there may be the same conscious delight in the doing of it. "They also serve who only stand and wait."

And such a conflict as that upon which we are just now entering with new resolves and increased decision, constitutes unquestionably a process of moral discipline likely to be of the highest value to every man who gives himself to the cause. It is, perhaps, one of the best training schools for that higher sphere of religions activity and enjoyment to which we are all summoned by the loving authority of the Gospel. Yielded to with right motives, it adds strength to all the pulsations of one's being. It may be constituted an exercise ground for all the virtues, and we may add, all the graces. It is not necessarily what many people take it to be—namely, a field for the display of the ungentler and unlovelier passions of human nature. It has indeed its rough places, its difficulties, and its dangers, but no mountain summit was ever climbed without encountering these things, and no man having gained the summit, even in the joy of his achievement, and of the honour it may reflect upon him, will forget the rewards which were showered along his way, and which, one by one, contributed to the ability required for the continuance and success of his ascent.

DISSIDENCE WITHOUT DISSENT.

The two articles in the current number of the *Contemporary Review*, from which we gave extracts in our last week's issue, are well worthy of further thought and reflection on the part of our readers, and of all who wish to keep their eyes open to the signs of the times. The Rev. Orby Shipley and the Bishop of Argyll may both be accepted as fairly representative men. Each evidently means what he says, and seems confident of expressing not merely his own personal views, but a strong current of opinion, and indeed the inevitable tendency of events. But each is so diametrically opposed to the other, that the appearance of the two articles together in an extensively read magazine, must force distinctly upon the attention of many minds the inevitable issues of a not far distant future. Both write in the avowed interest, if not of the political Establishment, at least of the established religion. Both recognise the same facts; while their interpretations are wholly irreconcileable. Both indicate of strong and earnest feelings within the Establishment, which it seems to us, notwithstanding all past experience, cannot for ever be neutralised by considerations of expediency. On the other hand, the translation of these strong sentiments into any form of politico-ecclesiastical action must make too manifest for longer endurance the hollowness of the pretences according to which the Episcopalian Church is supposed to represent the united religious life of the nation.

However paradoxical it may seem after what we have said about the irreconcilable discord in the views of the two writers, a Nonconformist reader may find many points of sympathy with both. Without at all sharing Mr. Orby Shipley's ecclesiastical views, we may fairly agree with him, that a Church which is condemned to stagnation, while all contemporary institutions are undergoing perpetual reform, is very unfairly treated. But we are not sure that we clearly understand how he would propose to remedy the injustice. That he would welcome disestablishment is, we think, not indistinctly implied; but it appears equally clear that, "a free Church in a free State" is not exactly his ideal. The wrong done to the Church by the denial of all powers of self-government, is one which we have ourselves proclaimed times without number. But Mr. Orby Shipley seems to have some sort of dream that powers of self-government might be fairly possessed by an *Established* Church; though, at the same time, to do him justice, he seems to know quite well that it is only a dream. That "Convocation is neither boldly silenced nor permitted freely to speak," may well occasion soreness of feeling to an earnest Churchman. But it is a curious illustration of what we may venture to term the anachronistic condition of his whole party, when we find it made a cause of great complaint, that "the junior bishop on the bench, being in excess by one of a certain mystico-political and arbitrarily determined number of episcopal legislators, is denied admittance into the Upper House of the Imperial Legislature." It may be perfectly true that "the Church, her liberty denied, has stagnated; whilst the State, with self-asserted freedom,

has ranged at large." But there is something surely mediæval in the very next sentence, in which we are told that the "State has moved in a direction opposite, or antagonistic to the normal but intercepted course of the Church."

Indeed, however well calculated some portions of this paper may be to catch the sympathy of those who believe that religious life ought to develop its own modes of organisation without any interference from the State, we fear that Mr. Shipley's notions on this subject savour much more of Papal arrogance than of true spiritual independence. For he lays it down, with a clearness which at any rate does credit to his candour, that when the line of a stinted toleration is overstept in the direction of religious equality, the rightful privileges of the Church are infringed, and the original divinely sanctioned compact is broken. What is to be thought of a gentleman who seriously complains that "whilst the State has secured the blessing—*or perhaps the right*—of legislative self-government in the power of electing its own representative assembly; the temporalty has doomed the spiritualty to a rule which is always external, and to a considerable extent hostile to itself?" We are not quite sure what is meant by the words we have italicised. Surely Mr. Shipley does not mean that the State should have asked the permission of the Church before securing to itself the blessings referred to. But certainly he appears to treat the "temporalty" and the "spiritualty" as two equal powers, each having its own province of compulsory legislation, and each limiting the authority of the other. And he adds, "I claim the liberty to affirm that existing relations in the union between the temporalty and spiritualty are not found in *that condition of equipoise* which an English Churchman may legitimately wish to see realised." Whatever may be the case with an English Churchman, there are a few others in this United Kingdom who have occasionally a word to say as to the constitution of the country; and to them the wish of the English Churchman for the state of things suggested in the words we have marked appears so very illegitimate, that, as we suppose Mr. Shipley knows well enough, nothing would induce them to consent to it. In a word, this remarkable paper would seem to show that notwithstanding the soothing effects of a recent legal decision, likely to be immortalised as the "hocus pocus" judgment, the Ritualists have too much earnest confidence in their own convictions to be content, and too much honesty to shut their eyes to the manifold inconsistencies of their position with their professions. What Mr. Shipley calls the discord between Church and State is manifestly becoming intolerable to him and to his party. The remedy which he suggests is, we are sure, to his mind as impossible of realisation as it is to ours. The only other alternative he knows as well as we.

But if some good men fret because the high ecclesiastical theory of an "equipoise" between Church and State cannot be realised, others, we find, belonging to the same communion, are amazed and indignant at the impotence of the State to protect the privileged Church from the domineering self-will of the Ritualists. The Bishop of Argyll has written a very interesting paper from this point of view; in the course of which he says many things which have our hearty concurrence, and others which only show the exaggerated importance attached by men of his class to the sectarian disputes within the Establishment. In exhibiting the absurdity of the views held by Ritualists about the supernatural significance of orders and sacraments, he talks far more like a minister of the Kirk, in whose realms he is a Dissenter, than like a bishop of the Church of whose fuller forms of Christianity we presume he is a missionary. When he insists that the Church is a spiritual kingdom, that "she may give birth to the visible, but the visible does not give birth to her"; that "orders alone have no intrinisic life, and they cannot give it to others," we are almost inclined to ask, apart altogether from the invidious associations of the question, "Art thou also become one of us?" When he asserts that "the strength of the Church of England is just that which is the strength of every individual Christian, knowledge of the truth and a life in conformity," we heartily agree that this is what ought to be; but having in mind the passionate outcries sometimes raised about the sacred importance of endowments, and the salutary influence of political privilege, we scarcely think these words represent the actual fact. The manly indignation which evidently inspires the bishop's protest against the superstition which "debars us from the ministrations of such as Macleod, Caird, or Campbell, and gives us a Syrian or far-off bishop instead," is a feeling which shows the true Christian. We could only wish that such a man had made up his mind as to the only possible remedy of the evils concerning which he complains. But we cannot help marking in this generally admirable article that distortion of view which seems inseparable from association with Established Churches. Thus, after describing very forcibly the "heavy and bloody sacrifice" at the expense of which England gained religious freedom, he sadly exclaims—"Alas! England is now busy rebuilding what she then destroyed, restoring the links which she then broke." We venture to think that England is doing nothing of the kind; that there is not the slightest danger of her again being "captive or in chains," as the bishop fears. The only question is how long public patience will allow a little knot of warm-hearted but hair-brained enthusiasts, to go on masquerading with a false assumption of national authority. This confusion of England with the Establishment is not uncommon amongst Broad Churchmen, and it often leads to a pompous assertion of the most transparent fallacies.

These two articles afford additional evidence that the path toward disestablishment is being cleared much more rapidly than many are in the habit of supposing. Experience leads us often to interpret in a non-natural sense threats of secession from a wealthy Church. But the stand recently taken by some noted Ritualists—and we may now fairly count the Rev. Orby Shipley amongst the number—is such that we should feel ourselves wanting in due respect for them, if we did not believe that they and their opponents within the Church will speedily come to a direct issue, which must involve either some sort of disruption, or else intolerable humiliation on the one side or the other. We are not bigoted. We wish only a fair field and no favour for all alike. Whatever the result, it must greatly hasten the day for which we have long laboured, and in the speedy advent of which we now confidently believe.

ECCLESIASTICAL NOTES.

A DIOCESAN conference which has just been held at Carlisle, gives some indication of an anxiety for Church reform being felt by Churchmen which we have not before seen manifested. This does not appear to be caused by a desire for greater purity so much as by a fear of what will happen if some effective reform be not undertaken and accomplished. Thus, at the Carlisle conference Canon Ware read a paper on Church defence and Church reform, in which a good deal that some old-fashioned Churchmen would probably denounce as revolutionary, was advocated, but all on the ground that "the truest Church defence was to strive after wise and temperate Church reform." So, also, Mr. Ferguson at the same conference. "It appeared to be a race between disestablishment and the reform of the Church of England. If a really good reform were not made soon, they would have a strong cry for getting disestablishment as a means of reform." The result of acting from a motive like this must, we should think, be apparent enough. Not all the reform that is needed will be advocated, but only just that amount which will be considered sufficient to save the Church as an Establishment. It is as though a man had calculated that by leaving off certain sins, and certain sins only, he could save his soul, but, we suppose, everybody knows how that would end. So, we imagine, will end reform for the mere purpose of preventing disestablishment.

Some Churchmen seem to be bent upon widening the breach between Church and Dissent as much as possible, taking advantage even of every opportunity of alienating those who have not been greatly alienated from the Church. This is the case, to a considerable extent, with the action of the clergy towards the Wesleyans in the country districts, to which such severe reference was made at the recent meeting of the Wesleyan Conference. We have now another instance of this singular and blind impolicy. The vicar of Clun recently refused to allow the body of a child of Primitive Methodists to be taken inside the Church, because the child had not been baptized by a clergyman. Reading the Church service at the grave, he acknowledged, of course, that the child was "a dear brother," who had died in "sure and certain hope of resurrection to eternal life"; but he was not a sufficiently dear brother to be admitted into the sacred precincts of consecrated brick and mortar, only into the sacred precincts of consecrated ground. It is a delicate distinction, and one for which we should be glad to learn the precise reason. The reverend gentlem is, we see, severely rebuked in the *Primitive Methodist Magazine* and also in a leading journal published in his own district—the *Salopian*. Such men in office in the Establishment save a great deal of work to the Liberation Society.

Take another case. There is a monthly Church magazine, entitled the *Penny Post*, published by the well-known Church publishers, Messrs. Parker. A correspondent of that magazine asks the following question, which is put under the heading of "Clerical Cases of Conscience":—

> Will any of your readers kindly give me an idea as to how one might act in the following cases of difficulty which I have had to contend with in country parishes. (1.) Ought professed Dissenters to be visited by the clergyman, in sickness and in health, and are they entitled to Church's alms? (2.) How ought one to deal with children, or the parents of children, who attend the parish school in the week, but on Sundays go off to the school connected with the Dissenting chapel, for the sake of certain advantages—temporal and spiritual—which they think to get there, beyond what we offer them?

To these pointed questions in clerical casuistry "Clericus Wintonensis" writes the following reply:—

> (1.) I should say that, as a rule, Dissenters ought not to be visited, having elected their own prophets to prophesy unto them smooth things and speak deceits; nor (2), in my judgment, are they entitled to the alms of the faithful. Of course, if a sick Dissenter sends for a parish priest, the latter should at once try to convert him to a belief in the Gospel, to an acknowledgment of his schism, and then baptize him. Children who attend the Church school on week-days, but go to a Dissenting school on Sundays, ought either to give up the custom, or be refused admittance to the Church school. No good can possibly arise from not acting on a high principle. Dissenters respect those who respect themselves, but not otherwise.

You see Dissenters are worse than infidels—they are not even entitled to Christian alms. Why does not this clergyman protest against their being allowed food at all, or against the sun shining upon them?

We referred last week to a school case at King's Cross. We have now another at Ipswich. Here, the school board had, we are informed, completed arrangements for the erection of a school for 700 children, when the rector writes that he, with some friends, had made arrangements for the erection of a new Church school, which would, of course, prevent the necessity of a large board school, and—strengthen the position of the Church. It is to be regretted that the Ipswich School Board took more than a formal notice of the vicar's letter, and especially that they appear to have suspended their own work in consequence. The sort of controversy it has aroused will be seen from a notice of the case in another column. So also, will be seen what sort of man is the vicar, and what opinion he entertains of Dissenters—who, separated from the Church, are separated, he states, "also from Christ." This is the teaching of a State-authorised clergyman.

It is curious to read the controversy that has arisen on the massacre on St. Bartholomew's Day, which, at the end of three centuries, has once more taught the lesson of toleration. Some people deprecate any allusion to it, just as some people deprecate any allusion to the more disagreeable features of our own English Church history. But the most curious circumstance is that there should be Roman Catholics who openly protest their shame at this crime, and who, holding the doctrines of Infallibility, avow that the Pope, who approved of and gloated over the massacre, could not have been infallible in so doing. There is growth, you see, even here, and on this unlikely soil. In the nineteenth century a Roman Catholic is so improved that he thinks wholesale murder for the sake of his Church a crime. What is the world coming to?

DEAN CLOSE, MR. KINNAIRD, AND DISESTABLISHMENT.

Mr. Kinnaird, M.P., for his recent speech, and late vote "tending to disestablishment," has put his foot in it, and Dean Close, of doughty reputation, is down on him like a charge of heavy cavalry. Grieved beyond measure is the dean that Mr. Kinnaird "avows himself a convert to Mr. Miall," and tracing it back to his vote on the Irish Church, points out that the hon. gentlemen was then in the "dangerous state of *transition*." But Dr. Close looking not only on the past and present, sees what may be expected in the future. Continuing, he says:—"He (Mr. Kinnaird) *was*, and *is becoming* a practical voluntary; and, *facilis decensus Averni!* the downward road is easy; and I shall be very much surprised if, ultimately, nearly all those who supported the separation of the Irish Church are not found among the advocates of the same measure in England." In this we quite agree with the dean. It is natural to suppose that having seen that the results of disestablishment in Ireland are not only not injurious but even beneficial, supporters of that policy will have less alarm at similar proposals

here, and shrieks of deprecation from a score of deans are not so likely to have so much weight as facts tending the other way. Yet to Dean Close "divorce between Church and State" appears a terrible prospect. To him it means the increase of Romanism, Tractarianism, infidelity, and all that he most abhors, though when so many seem to fear that religion itself will become almost a nullity if *dis* be placed before establishment, it is cheering to find the dean believing that "the Church of God's elect can never be overthrown." Still, this notwithstanding, the severance of Church and States in the eyes of the Dean of Carlisle would be unmitigated evil, and rather than the divorce should take place, he is willing that the Church of England, "the greatest bulwark of the faith," should be reformed. Justice to the dean cannot, however, be due without quoting. In a fine burst of enthusiasm, equal to any of his anti-smoke efforts, he remarks :—

> Yes, radical reform if you will. Expel the bishops from the House of Lords, force the priestly party to admit the laity into Convocation, or upset that unwieldly machine altogether if you please, abolish the ecclesiastical courts, give us church councils or Synods, ring the changes on these or such-like measures, as may be judged expedient, and they shall have no opposition from me; but still, in the name of the true Church Catholic, in the name of bygone ages, by the expression of a thousand years, let us have a Christian Church as a *National Established Church*; in the name of prudence, common sense, and Bible truth, don't divorce the nation from its present Church until you have produced a better.

The dean forgets, though, that he himself by some in the Church is hardly considered a Churchman at all. Then are there any two parties of the many in the Establishment who can agree on reform? Touch the bishops, indeed! Sacrilege is the cry. Let the laity have a voice. Have they apostolical succession? Abolish Convocation. Impious suggestion! and so on through the whole catalogue, for where brethren dwell less "together in unity" than in the Establishment, it would be hard to find. Could any amount of disestablishing make things any worse? The protest of Dean Close is an evidence of the way judgment is warped by long connection with a mischievous union. Still it is an interesting contribution to the subject, for when the Dean of Carlisle sees that the logical conclusion of disestablishment in Ireland is the same here, the beginning of the end cannot be far off.

"HIGH CHURCH SECESSIONISTS."

(From the *Saturday Review.*)

It has been assumed that if any change either in the matter of the Athanasian Creed, or in the extent of the obligation to recite it in the public services of the Church, is made by Parliament or by Convocation, Dr. Pusey and Archdeacon Denison will head a High-Church secession. As regards Archdeacon Denison the assumption seems to be altogether incorrect. At least all that he has pledged himself to do is to "ask to be admitted a member of the Liberation Society." Whether any members of the Church of England as by law established are now members of the Liberation Society we do not know, but there is no reason, in point of strict logic, why they should not be than there lately was why an Englishman recognising the authority of the unreformed Parliament should not be a member of the Reform League. Archdeacon Denison may be exceedingly anxious to see the Church of England disestablished without having intention of leaving the Church which he wishes to see thus dealt with. Indeed the archdeacon's affiliation to the Liberation Society, if it ever takes place, will be rather an indication that he does not mean to secede. If he had made up his mind to leave the Church of England, it would be a matter of indifference to him whether it was disestablished or not. As regards Dr. Pusey, it is not so easy to say whether his words do or do not imply an intention to secede. But, before giving them the former meaning, it would be well to be quite sure that they will bear no other. Dr. Pusey's object, it must be remembered, is to prevent any change being made, and he naturally uses the strongest language which he can employ without consciously overstating the truth. Ecclesiastical revolutions commonly leave a loophole for those whose second thoughts are less trenchant than their first; and should any compromise be arrived at with respect to the Athanasian Creed, Dr. Pusey may see in it a ground for remaining where he is without any sacrifice of consistency. Meanwhile it ought not to be forgotten that those of the clergy who wish both the creed and its use to be retained have more reason to complain of its alteration or excision than those who wish the creed to be altered or omitted have to complain of its retention in its present form. Dr. Pusey and Archdeacon Denison only ask that they should be allowed to carry out the contract into which they entered at their ordination. It may be right or expedient that this contract should be modified, but it may fairly be urged that those who assert this cannot feel so strongly upon the subject as those who deny it. The Athanasian Creed is no worse now than it was when the Dean of Westminster took orders. If he was able to accept it then, he must, unless he will confess that his opinions have changed in the meantime, be able to accept it to-day. Dr. Pusey, on the other hand, may plead that if the Athanasian Creed had not occupied its present place in the Prayer-book, he would never have become a minister of the Church of England, and consequently cannot be expected to remain one. A conscience which, having all along accepted the Athanasian Creed, now objects to be deprived of it, is more intelligible than a conscience which having all along accepted the creed, suddenly becomes too tender to put up with it any longer.

A writer in the *Pall Mall Gazette*, who interprets Dr. Pusey and Archdeacon Denison's declarations as equivalent to an announcement of a High-Church secession in the event of the Athanasian Creed being touched, indulges in some speculations as to the bearing of such an event on the disestablishment of the Church of England. His opinion is that a secession of ultra-High-Churchmen would do nothing at all to weaken the Establishment, and that it is by no means clear that it would not strengthen it. His reasons for this conclusion are not set out, but as he lays much stress on the unpopularity of High-Church views, and expresses great doubt whether Dr. Pusey would be followed even by so many as several hundred clergymen, it is probable that he thinks the secession in question would only remove a small number of "firebrands," and thereby make moderate men of all parties still more contented with the Established Church than they are at present. No doubt this is one among the contingencies which an actuary calculating the life of the Established Church would have to take into account. But the writer leaves out of sight some other contingencies which, in our opinion, have a better claim to be noticed. Even if a High-Church secession were at first of very small dimensions, it is by no means clear that it would long remain so. Granting that there are but few "ultra"-High-Churchmen, the presence of such men in the Established Church constitutes a sort of breakwater, the removal of which would be very disturbing to many moderate High-Churchmen. So long as they remain in the Established Church their presence acts as a guarantee that if any attack if made against High-Church doctrines, it will, as a matter of prudence, be directed against those on which the High-Church party are most likely to be divided among themselves. But if once the ultra section of the party is got rid of, the moderate section will be brought face to face with their Low-Church opponents; and if the latter have lent their aid to the Broad Church in excising the Athanasian Creed, they will naturally expect their aid in return in modifying the baptismal service and the service for the visitation of the sick. It would be natural to seek compensation for those lost in one direction by greater comprehension in other directions. If some men are kept out of the Established Church by the damnatory clauses, others are kept out by the statements in the Prayer-book about baptismal regeneration and priestly absolution. It is hard to believe that if the process of change were once to begin it would stop short at the Athanasian Creed, and if it went further it would certainly involve matters which might lead to a moderate as well as to an ultra High-Church secession. Supposing that the moderate High-Churchmen were to foresee this from the first—which is not crediting them with any extraordinary amount of wisdom—they might prefer making common cause with the ultras at starting, instead of waiting till they were forced to follow or imitate them afterwards. The writer in the *Pall Mall Gazette* goes on to say that there is one difficulty about the disestablishment of the Church of England which ought "to make even such men as Dr, Pusey and Archdeacon Denison hesitate." This difficulty is "what is to be done with the property?" It appears to us that, so far as this consideration weighs with High-Churchmen at all, it is likely to make them eager to hurry disestablishment rather than to postpone it; assuming, of course, that they believe it will come some day. The debates upon the disestablishment of the Irish Church brought out certain tolerably clear principles by which the work of disendowment was to be regulated. It would be very difficult to disregard these principles if the disestablishment of the Church of England followed at all closely upon the disestablishment of the Church of Ireland. But if the two events should be separated by a very long interval, it is possible, if not probable, that the process in the second case would be carried out in a manner far less favourable to the disestablished Church. To put the same point in another form, a High-Churchman might prefer to see the Church of England disestablished by Mr. Gladstone rather than by Mr. Lowe. Or he might think that, if disestablishment took place now, the desire to get the private endowments out of the grasp of the State would induce all parties—as on a much smaller scale it did in Ireland—to lay aside their differences for the moment, and to present a united front until the disestablished Church had got all that was to come to it. How long even this momentary truce might be possible no one can say, but it would be an obvious advantage to all parties that disestablishment, if it comes at all, should come while it is still possible.

The result of these reflections it that it is extremely unsafe to assume either that a High-Church secession would be a very small one, or that High-Churchmen can be trusted, in consideration of the difficulty of disposing of Church property, not to make common cause with Mr. Miall. It is a further question, of course, to what extent a considerable High-Church secession, or a considerable movement on the part of the High-Church party in favour of disestablishment, would tend to promote that end. The writer of the article which has suggested these remarks would probably say that neither incident would do much in this way. In that case he does not, as it seems to us, attach sufficient importance to the impetus that would be given to the assault upon an existing system by the sudden withdrawal of one of the chief practical arguments in its favour. The void left by the High-Church secession would not be likely to be supplied by any important additions from without; for the Dissenting objection to the Established Church is rather an objection to an Established Church as such than an objection to the particular Church established in this country. The loss of doctrinal comprehensiveness, therefore, would not be made good by any considerable addition in the way of numerical comprehensiveness, and with the disappearance of that characteristic would disappear the principal reason why a particular religious body should be invested with immense wealth and exclusive privileges. It would be prudent, before attempting to dispense with any part of the fabric of the Established Church, to be quite surethat the exact position of the corner-stone has been ascertained.

ROME AND THE MASSACRE OF ST. BARTHOLOMEW.

The *Times* observes that Dean Stanley may easily have met Roman Catholics who at the mention of this or other priestly crimes shrug their shoulders, make a grimace, and intimate, rather by gesture than by word, that all this belonged to a past age, and that they would rather have nothing to say to it. But no Roman Catholic who is one in truth as well as in name will disavow the deed. He will not obtrude it. He will not glory in it. He will not even refer to it, unless he be compelled; but he will defend it by historical as well as by dogmatical arguments. So far from its being disavowed, there can be no doubt that the massacre of St. Bartholomew's Day is the fact of all others present to the mind when it is said, as Roman Catholics often do say, that persecution, to do its work, must be thorough. It is an ordinary platitude of Protestant talkers that persecution never converts. "Perhaps not," is the reply; "but it can destroy, which answers the purpose." The fault of all ineffective persecutions is that they have been conducted with only half a heart, by men who were not quite sure they were right, and who accordingly left the roots of the cancer they had not the courage to cut out entirely. The Ultramontanes can appeal to a few persecutions which have done their work. France is the most complete example of successful, because thorough, persecution. It was the massacre of St. Bartholomew's Day that turned back France from following the example of Germany and England, and left her a Catholic country. Who, then, fears to name it? Who disavows the deed? No Catholic does, so far as the *Times* knows; at least, nobody whose authority, as entitled to speak for his Church, can be introduced into this question.

In an explanatory letter to the *Times*, Dean Stanley says that when he observed in his St. Andrew's speech that the Massacre had been "disowned with shame and remorse by the Papacy itself," he was referring to the fact that the inscription which originally identified the subject of Vasari's painting has for many years past been carefully effaced or removed; that in a well-known dictionary, compiled at Rome by the special favourite of the late Pope Gregory XVI. (Moroni), the existence of the medals has been denied; and that in the lectures published by so eminent an authority as the late Professor Möhler, it is stated that the Catholics took no part in the massacre, and that the Pope made his thanksgiving only because the King's life was saved. But he is ready to admit that the massacre has never been disowned by the Papacy speaking *ex cathedrâ*, and with the same authority as that which sanctioned it at the time of the event. Until the Bull of Gregory XIII., approving the Massacre, is solemnly withdrawn and denounced in a Bull of equal authority by Pius IX. or his successor, the Roman Church will no doubt be justly open to adverse criticisms.

Sir George Bowyer also declares the massacre to have been "both a crime and a mistake," and says he could name many Roman Catholics, both clerical and lay, who hold the same view. But if it be assumed that the Pope of that day sanctioned it, the doctrine of infallibility is not involved nor brought into question; for by the decree of the late Council, the Pope is infallible only when teaching dogmatically *ex cathedrâ*, and deciding questions of faith and morals.

Mr. M. Archer Shee, Q.C., also protests against the supposition that the Catholic world at large approves of this "detestable act of political and social perfidy—more or less tainted with religious fanaticism—because the Pope of that day applauded its perpetrators as repressors of heresy, and, as a temporal sovereign, proclaimed public rejoicings for the event and struck medals in commemoration of it." It has, he says, never been his fortune to meet with any Catholic priest or layman who has expressed any sympathy with the perpetrators of the deed. Moreover, "the attempt to fix the stain of this enormity on the Catholic mind and conscience of the present day is about as reasonable as it would be to hold Dr. Cumming morally

responsible for the murder of Archbishop Sharpe, or to implicate the no-Popery zeal of Messrs. Newdegate, Whalley, and Charley in the moral delinquency involved in the lawless proceedings and drunken orgies of Lord George Gordon's Protestant rioters in the memorable year 1780."

THE MARRIED PRIEST.

(From the *Pall Mall Gazette*.)

It seems as if some generations must yet have their course to run before European society rids itself of the inveterate persuasion that life in its domestic relations, the intimate affairs of the family, and, in plain English, the relations between the sexes, are, and ought to be, specially matters of ecclesiastical cognisance. The Church—that is, in other words, the priest—is looked upon as the special arbiter and disposer of this engrossing portion of our destinies certainly by one half of the human race, and over by far the greater part of Christendom. Marriage becomes such only by the priest's celebration of it. The laws which restrain marriage within certain degrees of affinity—laws really founded only on immemorial considerations of expediency, whatever reverence we may by custom attach to them—have become matter of ecclesiastical cognisance, and their interpretation and application are only gradually getting out of ecclesiastical hands. The laws which prohibit or regulate divorce are founded on what are called Church principles, and are administered with the utmost strictness and jealousy by tribunals under Church influence wherever these exist. In countries where celibacy is either compulsory on the priesthood or may be assumed by vow, it is in the name of religion that these restrictions are imposed, and enforced or relaxed as the case may be. Vows of chastity are imposed and dissolved by the same authority only. The great engine of the confessional, where it exists, is mainly instituted and worked with reference to sins arising out of these relations and their consequences. And yet, while this class of notions is so widely disseminated that even to criticise it seems treading on unhallowed ground, the simple truth is that its rests on no principle at all which it is possible to grasp or to define. For those whose code of morals is simply derived from what they consider as the sense of right or expediency, or so-called natural religion, one class of duties and infringements of duty can of course be no more or less subject to priestly animadversion than another. For those who seek for themselves a measure of right and a rule of life in Scripture, the result is just the same. No one can say that there is the slightest Scripture warrant for considering regulations for the observance of one of the moral commandments as matters of religious cognisance more than those which concern another. No one can say from scriptural authority that there is any reason why the priest should interfere to prescribe rules of mutual conduct to husband and wife, lover and beloved, more than to debtor and and creditor, landlord and tenant. And yet, as we have said, recognised tradition, or we might rather say immemorial sufferance, erects for us a different set of judges and tribunals—a code of morals based, it might be almost said, on a different view of humanity, in the one case and in the other. The enemy might say that this anomaly is simply the result of the unintermitting endeavours of the priesthood to become all-powerful; endeavours which could in no way find so favourable a field of exertion as in attacking mankind through the weakest and most susceptible side of his nature. We, for our part, leave aside all discussion of causes, and confine ourselves to the simple indication of the facts that one branch of the moral law is habitually regarded as more matter of sacerdotal cognisance than others, and that no authority whatever, except that of traditional usage, can be cited to make it so. It is necessary, therefore, to remember that our judgment respecting right and wrong in connection with this class of subjects has been affected by an exceptional, artificial training.

This peculiarity is somewhat painfully evident in the long letter which Father Hyacinthe had addressed to the world to justify himself for committing the heinous sin of entering into the marriage state. Father Hyacinthe—or the Reverend M. Loyson, as Protestants would now prefer to term him—though a hearty enthusiast, is no dreamer. All his self-unbosomings to the public have hitherto borne the stamp of a clear and healthy intellect, if not—se at least his enemies might perhaps allege—of a very profound one. He has satiafied himself that no law, human or divine, precludes him from marrying. How he has persuaded himself of this, except on the principle of private judgment, which we understand him to repudiate, or how, if he does admit private judgment, he contrives not to carry it farther: these are questions for his own solution, and it would have been wiser, perhaps, not to press that solution on his readers and hearers until he was sure that it satisfied other minds besides his own. The course of all great and true reformers of mankind, as well as of false prophets in general, has been to find special disciples first, and indoctrinate the general public afterwards. Father Hyacinthe seeks to attract followers by open confession to all under the sun. He has married the object of his choice. He has no need, according to unsophisticated judgment, of defenders or apologists, but is entitled to hearty congratulations and good wishes. And yet he writes in the tone of one who has accomplished some heroic action, at the expense of considerable sacrifice. Much must no doubt be allowed to the eloquent Father in his character of Frenchman: compatriot of Montaigne, and in a literary sense of Rousseau. He cannot accept his happiness without calling the public into the vestry to see him execute the instrument which attests it. But there is much more in his confession than this; much of a serious and painful character which deserves to be treated with sympathy and not with levity: what he has done is a severe shock to feelings which (under the artificial training of which we have spoken) he has cherished and brooded over until they became a part of himself. "My character of priest," he says, "which I cannot and will not renounce, stamps upon the step which I have taken, in spite of myself, a peculiar publicity; I might say, a terrible solemnity. . . In affirming, as I have not ceased for an instant to do, and as I do still at this hour, that I intend to remain a Catholic and a priest, I do not mend in any fashion my practical position with respect to marriage. On the contrary, I make it much worse, and create for myself, in a sense by my own pleasure, a position which to the great mass would appear illogical and untenable. In face," as he adds, "of prejudice rooted for centuries, and all-powerful among the Latin peoples, especially among the French," he determines to remain a married Catholic priest. A married priest! It is almost impossible to realise to imaginations nurtured in Protestantism the sense of shuddering aversion and disgust which the very epithet awakens in the mind of the religious part of a Catholic community. A leper, a *cagot*, would be regarded with scarcely less antipathy, and with far more commiseration. Of the many priests who assumed this licence at the First Revolution, although they had the apology that they only followed in a wild movement produced by the times, and did not act through mere individual self-will, not one lived to overcome the horror which his step had occasioned, or to earn real forgiveness from society. Under the same ban, we hear, Father Hyacinthe must be content to live. Like Goethe's bird, which has broken its silken cord, "he carries away with him a portion of his chain; he is the old, freeborn bird no more: he has already belonged to some one." Comparison with Luther is out of place. Whatever we may think of that daring champion's matrimonial experiment—that "chaste and pious marriage," as Father Hyacinthe terms it—which it would "be well if the majority of those who curse him imitated," he was, at all events, a German and not a Frenchman, and did what he did in simple earnestness, and without any theatrical demonstration; and, in the next place, it was only one step in a course of consistent conduct; he openly and avowedly threw off, not merely this or that fraction of Papal government which he did not like, but Papal government altogether. He became a "heretic"; one, that is, who deliberately chooses for himself, under what he conceives, to be the guidance of a right conscience, a path different from that in which his teachers had trained him. That Father Hyacinthe, if he continues to occupy any public position before the world, will be sooner or later compelled to exercise a similar choice, we may entertain little doubt. Till then, in the eyes of the Protestant at least, and of the latitudinarian, though not apparently in his own, he will be of the brotherhood of him who puts his hand to the plough but looks back.

The Paris correspondent of the *Daily News* writes:—"Father Hyacinthe's example will be followed, it would appear, by a large number of French priests, who, the *Patrie* states, are going to renounce publicly their vows of celibacy. The publicity of the renunciation is the chief novelty connected with the marriage of priests in France. The *Paris Journal* is a supporter of the throne and altar, and held in favour at the Archiepiscopal Palace behind Notre Dame. Well, it tells us that in the diocese of Paris alone the average number of priests who marry is from twenty to thirty in the year. It mentions that when the Abbé Michaud announced to the archbishop his intention to take a wife he met with no opposition. All that was said to him was, 'Marry, since you must, but make no noise about it.' I should think, however, that the French priests aspiring to matrimony have great difficulty in persuading women of respectable rank to espouse them. There is both a strong prejudice against Churchmen who break their vows of celibacy, and a legal hindrance to their getting married. The nullity of a priest's marriage was established a few years ago in a celebrated suit in which Madame Claude Vignon, the accomplished parliamentary correspondent of *Indépendance Belge*, was plaintiff. This lady, who had just become the wife of M. Rouvier, a Marseilles deputy, had not much trouble in putting away her first husband, because he had been in holy orders before she married him. The children born of the marriage went to the mother, for the father was incompetent to give them so much as the *quasi* legal status of *enfans reconnus*. Jules Favre exerted all his eloquence on behalf of the repudiated husband, but the tribunal before which the case was brought ruled that 'marriage with the Church precludes civil matrimony.' This jurisprudence is a disgrace to French society. But it is a fact which should not be overlooked by ladies, and especially English ones, who fancy French priests."

DISESTABLISHMENT IN THE WEST INDIES.—Writing to the *Standard*, "A West Indian Churchman" makes a touching appeal to that journal to aid in averting "a grievous injury," a euphemism for disestablishment—a bill to that end having been introduced into the local legislature of the Island of Nevis, in accord with the policy of the Governor-General, Sir B. Pine. Of course, we are told a "vast majority" of the inhabitants are opposed to the projected step, though curiously enough, according to "West Indian Churchman," they have no power to prevent, scarcely even to delay, legislation on the subject; which is certainly rather novel, for legislative action usually follows public opinion instead of preceding it. However, it appears a memorial against the proposal has been forwarded to the Colonial Secretary, though probably it is not very weighty, or more would have been heard respecting it—our lachrymose scribe himself stating that no notice has been taken of it. He also informs us that in Dominica the Church has been disestablished, and as he makes mention of no grievance in connection therewith—had there been any, reiteration would assuredly not have been spared—it may be assumed the island is better rather than worse for the change. In Montserrat, however, sad to relate, half the amount raised by the island was at a recent vacancy in one of its parishes handed over to the Wesleyans, and a similar course will probably soon be pursued in the larger islands of the confederation. This, we take it, is a harder blow than even disestablishment; for that a Dissenting community should touch any of the spoils—a *particeps criminis* we cannot approve—is by no means relished by Churchmen, they generally going in for all or nothing, the practical illustration of their theory of Church and State, by Chapel and State, being most unpalatable. Disestablishment in Nevis is, however, inevitable, according to the *Standard's* correspondent, and he pathetically complains that lay co-operation by influential and leading Churchmen there, in preparation for the day of trial, has been refused, on the ground that it would be taken as an invitation to introduce religious equality. This but shows what poor metal West Indian Churchmen are made of; faithful to Church traditions, they will not unloose their purse-strings till the last moment other purses are open. "It is thus impossible for us either to prevent the injury or to provide for it beforehand," says the writer, and one cannot but commiserate him and his fellows on their impending fate between the proverbial two stools. But there is one anchor yet untried. English opinion is invoked. "Will it interpose with any check to restrain the Colonial Office?" "West Indian Churchman" may make up his mind that it will not. English opinion is all for non-interference in colonial affairs, especially ecclesiastical. Therefore the friends of the Establishment, instead of making bootless appeals to the home country, should gird up their loins to the impending reform. After the first shock they will feel the benefit of the change. If faint-hearted let them look at Ireland and take courage.

A plea for "liberty in the matter of the Lord's Supper" has been signed by about one hundred regular Baptist ministers in America who agree with the principles of the plea.

The *Scotsman* says that the Inverary Presbytery have rejected the presentee to the charge of Cumlodden parish on the ground that, while undergoing his examinations, he revealed profound ignorance of Hebrew, Greek, Latin, Church History, and other subjects on which questions had been put to him. The presentee protested and appealed to the Synod.

GERMANY AND ROME.—It is announced from Berlin that the Emperor William will not receive Bishop Krementz of Ermeland unless he retracts his assertion that the laws of the Church are more binding than those of the State.

THE JESUITS IN IRELAND.—The *Dublin Evening Post* understands that arrangements are being made by several of the religious orders of Ireland to afford accommodation to members of their respective orders who have been obliged to leave Germany in consequence of recent interdicts.

MR. MIALL'S MOTION.—The *New York Independent*, after quoting the terms of the motion of which Mr. Miall has given notice, says:—"That is taking John Bull by his ecclesiastical horns. The more definite the issue can be made the better. The victory of Mr. Miall's party is certain, and not very remote."

THE CASE OF THE REV. W. KNIGHT.—It has been arranged that the conference between the special committee of the Free Presbytery of Dundee and the Rev. W. Knight, with respect to his preaching for the Rev. James Martineau, will take place on the 9th inst.; the usual meeting of Presbytery on the 11th.

RESIGNATION OF A DEAN.—Under the new Act of Parliament for facilitating the retirement of deans and canons, the Dean of Winchester has given notice that he intends to resign his office. Dr. Garnier, who was a Fellow of All Souls' College, Oxford, as far back as 1800, has held the Deanery of Winchester, value 1,500*l*. a year, since

1840. From 1807 until 1868 the very rev. gentleman was rector of Bishopstoke, value 645*l.* per annum.

SCHISM AMONG THE EASTERN CATHOLICS.—The *Augsburg Gazette* announces that the Roman Catholic Patriarch of Babylon has published a protest against the Papal infallibility dogma, and all his suffragans are following his example. The Catholic Maronites of Syria are also separating themselves from the Church of Rome.

THE QUEEN AND HER CHAPLAIN.—The much-abused gift of preaching at great length in the pulpit is not appreciated by Her Majesty the Queen. It is stated on a recent occasion one of her chaplains in ordinary dined with her, after a service in the parish church of Crathie. During the repast, and in the course of casual conversation, Her Majesty intimated that she would have liked his preaching better if he had been more brief and less nervous. It is added, "that the Queen has expressed in a few words what the rev. gentleman's congregation have been wanting to say for some time."

THE ATHANASIAN CREED.—Dean Close, referring to the Athanasian Creed controversy, confesses, in a letter to the *Times*, his "constant and life-long adherence to all the great dogmatic truths propounded in this ancient writing"; but he quite approves of the address of the Northern Province to the Archbishops for the optional reading of the creed. In explaining his reasons, he says that he has always regarded this document, not as a creed, but "a profound essay on what we ought to believe"; and he maintains that it is "peculiarly unsuited for perusal in public worship in a mixed congregation."

ENGLISH PROTESTANTS AND PRINCE BISMARCK.—A Berlin telegram says:—"Mr. Arthur Kinnaird, M.P., has been received by Prince Bismarck. Mr. Kinnaird was the bearer of an address strongly condemning the dogma of Infallibility, and expressing praise and sympathy with the efforts of the prince. The address also expresses a hope that Europe will soon be freed from the pernicious influence of Ultramontanism, and is signed by Lords Cholmondeley, Westminster, Bandon, and Dalhousie, twenty-one members of the House of Commons, the Bishops of Worcester and Ripon, the President of the Wesleyan Methodist Conference, and many other distinguished ministers."

SECESSION OF BAPTIST STUDENTS.—A rather serious secession has occurred among the students at the Baptist College, Bristol. It seems that rumours having got afloat respecting the doctrines entertained by the classical and mathematical tutor, the committee decided on an inquiry. The tutor thereupon tendered his resignation, which was accepted, and his example was followed by five of the students, who alleged alterations in their religious views as an excuse for their conduct. The committee in their report to the subscribers to the college deeply regret these successive defections, but are thankful that they had taken place during the college course of the young men rather than after their entrance upon the pastoral office. The conduct of one of the students is under consideration, and is to be fully investigated.—*Standard.*

ECCLESIASTICAL CONFLICTS AT LYONS.—The Government have beaten the municipal supporters of secular education at Lyons. The prefect requested the mayor, by letter, on Saturday, to deliver up the keys of the schools still in possession of the municipality, intimating that he would otherwise resort to the extreme measures authorised by the law. The municipality complied with the prefect's request, and the town councillors who had resigned have withdrawn their resignations. The Church party have gained a further victory. Yesterday the Archbishop of Lyons had announced his intention of celebrating the consecration of Lyons to the Virgin Mary and the ceremony of the benediction of the city, from the terrace of the chapel at Fourviere. The mayor protested against this proceeding in a letter to the prefect, maintaining that it was a violation of the law against religious ceremonies outside churches. The prefect replied, however, supporting the archbishop, and referring to precedent in the last Feast of the Assumption.

EPISCOPALIANS AND PRESBYTERIANS.—The *Melbourne Argus* states that recently, in pursuance of a decision of the Church of England Assembly and of the General Assembly of the Presbyterian Church, a conference of clerical and lay members of those bodies was held in Melbourne for the purpose of considering if means could be adopted to prevent as much as possible "an unnecessary waste of energy in the thinly populated districts of the colony." The bishop took the chair. It was represented that there were several districts which could furnish adequate provision for only one minister and church building, but where there were now two or more insufficiently supported. It was resolved that a plan ought to be adopted to prevent this "undue expenditure of men and means," and a committee was appointed to draw up a scheme for submission to the conference. The *Argus* further states that the committee have agreed upon a scheme, and represents it as likely that pulpits will be open to the clergy of both communions.

CLERICAL TACTICS IN AUSTRIA.—A letter in the *Cologne Gazette* from the frontier of Bohemia and Lower Austria says that the clericals of that region have invented a new plan for keeping the people in a constantly growing ferment. Every week, the writer states, the country people may be seen, as if they had nothing better to do, marching under the leadership of their priests and friars to some new place of pilgrimage. Then a long discourse is always delivered, in which the sufferings of "the prisoner in the Vatican" are painted in the most heart-moving terms. At the same time, civil marriage and secular education are denounced as inventions of the Evil One, and the audience is solemnly warned against Liberal associations and "the Jewish" press. As a matter of course, the assemblage is not allowed to break up without a collection of Peter's pence. The writer of the letter declares that these "pilgrimages" are neither more nor less than political meetings, but the pretence of religion, used to conceal their real object, withdraws them from the cognisance of the civil power, and thus the priests are free to preach sedition to their heart's content.—*Echo.*

A RITUALISTIC SUGGESTION.—It has been pointed out by the *Guardian* that while memorials to the martyr, Patteson, are rising in several places, Oxford, his own University and home, has none. And the existence of the monument known as the Martyrs' Memorial is cited to show what might be done. We will improve on the text, and say what *ought* to be done. The statues in the arches of the memorial are those of Cranmer, Ridley, and Latimer. When the monument was erected, the true character of these men were unknown to all save a few erudite scholars. They passed for saints who had died for the truth. Now that the real facts are known, it is an insult to the scholarship and piety still to be found in Oxford to leave the three impostors in a place of dignity. Let their images be pulled down, and the vacant spaces be filled with the statues of three real English martyrs; Becket, who died for the Church at the hands of the State; Laud, who died for Catholicism at the hands of Protestants; and Patteson, who died for Christianity at the hands of idolaters. Then the memorial will really merit the name it bears.—*Church Times.*

A STRONG INDUCEMENT.—A local paper relates that in a suburban village the ceremony of laying the corner-stone of a new vicarage was preceded by the administration of the rite of baptism to no less than sixteen children. This goodly number had been assembled by the following innocent device. A gentleman from the neighbourhood, who has been on a tour in the East, brought back with him a bottle of water from the river Jordan, with which it was intended that the infant daughter of the vicar should be baptized. Last Sunday week the vicar, thinking possibly that some parents who have hitherto neglected to have their children baptized might be induced to bring them to the church, announced from the pulpit that his own child was to be christened with water from the Jordan, and invited fathers and mothers to present their unbaptized children at the same time. In response to that invitation, fifteen boys and girls, besides the vicar's own child, were baptized with water "taken from the river Jordan on Easter Tuesday, at the spot where Joshua led the people of Israel over to Jericho, and where John baptized those who went to him." We should hardly have thought it was so easy to hit upon that particular spot.—*Inquirer.*

RITUALISM AT FOLKESTONE.—A correspondent of the *Rock* writes as follows:—'Walking the other day round the old parish church at Folkestone, two things caught my notice; first, a splendidly-emblazoned board by the parish church, some of the writing on which would require a better archæologist than myself to decipher, but on which I was able to make out that 'after every service a priest might be seen in the vestry.' Indeed! Continuing my perambulations, I came presently to the vestry itself (the door of which happened to be open), where a little boy—a chorister, I suppose, was adjusting some surplices. He could hardly be said to be alone, for he had the company of a black-and-white Crucifix placed conspicuously over the mantelpiece, and which, as well as the 'priest,' of course, awaited the advent of any stray member of the congregation who might be attracted to the vestry after the service. I don't say—because I don't know—that confession is practised, but here, at all events, there is every preparation for it, and after the Roman fashion too!" The Vicarage of Folkestone is, we believe, in the diocese of Canterbury; so that we would recommend the archbishop to see to these statements, which certainly have an awkward look about them. We all remember what a determined stand the late Bishop of Chichester made against the use of what he styled merely "a pictorial crucifix," meaning a print of the crucifixion; but there is something worse here.

THE DEAN AND CHAPTER OF ST. PAUL'S.—The *Guardian* states that the Dean and Chapter of St. Paul's have agreed to surrender their estates to the Ecclesiastical Commissioners on the following terms:—That the commission give them 18,000*l.* per annum; 6,000*l.* for themselves, 2,000*l.* for the dean, and 1,000*l.* to each of the canons. The archdeacon gives one-third of his income to his co-archdeacon. The remaining 12,000*l.* will go to pay the different officers of the cathedral, and the maintaining the service of the church in efficiency. 30,000*l.* is to be set aside, the interest of which only at 3 per cent. the chapter are to receive, making 900*l.* a year, for repairing and maintaining the fabric. Mr. Lee is to receive a compensation of 400*l.* a year as chapter clerk. This agreement was confirmed by the Queen in Council, August 9, and gazetted on the 13th of this same month. Another agreement was confirmed at the same time between the commissioners and the lay-vicars of the cathedral. The lay-vicars surrender their estates on receiving in compensation 900*l.* per annum; and also, in consequence of their foregoing the renewal of leases which it was in their power to renew, they are to receive 1,000*l.* This gave 150*l.* a year to each of the lay-vicars, and a bonus, as it were, of money down to each of them of 166*l.* 13s. 4d. They have other emoluments which augment their incomes to nearly 250*l.* per annum. The chapter also are to receive 8,000*l.* for foregoing the renewal of leases. There are certain reservations of property near to the cathedral which it is indispensable for the chapter to hold.

CHURCH CONFERENCE IN THE WEST.—A diocesan meeting under the presidency of the Bishop of Bath and Wells was held in the chapter-house of Wells Cathedral on Thursday afternoon. The Bishop of Hereford (Dr. Atlay), the principal clergy in the Bath and Wells diocese, also Mr. Neville-Grenville, M.P., Major Paget, M.P., and Sir Charles Bathurst, were present. The meeting was on behalf of six diocesan societies, whose interests were pleaded for in the morning in a sermon at the cathedral by the Bishop of Hereford. The chairman, in the course of his opening address, adverted principally to the question of education; he was of opinion that if Christians and Churchmen did their duty, the Education Act would turn out largely to the advancement of secular education; he thought that the greater the cultivation on secular subjects, the better would the mind be prepared for religious instruction. The more they promoted the intelligence of the scholars, the greater would be the opportunity of bringing them up as members of Christ's Church in Christian knowledge and holiness. He was exceedingly delighted with the working of the plan which he thought he might take for himself the credit of maintaining—the co-operation of the diocesan inspectors with the paid inspectors. Endowed schools, he thought, were now on a much more permanent footing than before. The Rev. Prebendary Fagan then read the report of the societies, which set forth in detail the grants made for church-building and restoration in the diocese; all the applications for aid had been met. Mr. Neville-Grenville, M.P., congratulated the Churchmen of the diocese on the improved position within the diocese of Church affairs as far as the attacks in Parliament were concerned. He congratulated them, as also the Churchmen throughout the land, that Mr. Miall had "changed his front," meeting the House of Commons with a motion for inquiry into the endowments of the Church of England instead of that originally intended for her disestablishment. He thought the Prime Minister had given great satisfaction in showing himself such a warm friend of the Church. It was a subject for congratulation that the Burials Bill had not passed. The Bishop of Hereford, who followed, dwelt on education, expressing his strong opinion that the duty of enforcing the attendance of children at school, which was a matter of police, ought not to be laid on the managers of schools; it would, he thought, be an unpopular thing to compel the school managers to go out into the highways and hedges and "compel the children to come in." After addresses by several of the clergy, Major Paget, M.P., moved:—

That this meeting earnestly deprecates the transfer of certain Church schools under the Elementary Education Act, and trusts the Churchmen of this diocese will continue to maintain a united struggle to sustain Church schools by means of voluntary contributions, aided by old endowments.

This was carried unanimously.

THE QUEEN AND DR. CUMMING.—The *Dundee Advertiser* is responsible for the following account of what took place on Sunday last at Dunrobin Castle:—"Yesterday forenoon the Rev. Dr. Cumming, of London, by special desire of Her Majesty, conducted Divine service in the Castle. It is stated that the Queen, in consequence of the behaviour which has on some Sundays been exhibited at Crathie, was unwilling to attend the parish church, and hence the arrangement to have a special service in the Castle. There is no chapel in connection with the Castle, and the service, which commenced at noon, took place on the first landing of the great staircase, and not in the library, as was at first intended. The change of arrangements became consequent on the large number of persons for whom accommodation had to be provided. The staircase is exceedingly spacious, and the walls, which are of white marble, are decorated with fine paintings, banners being hung from the roof. The staircase forms three sides of a square. At one end a throne was extemporised for Her Majesty, and was richly covered with crimson velvet. Almost immediately opposite a raised chair was placed for Dr. Cumming, with a velvet cushion in front. The Queen was dressed in black. Beside Her Majesty were seated Princess Beatrice, Prince Leopold, the Duchess of Sutherland, and the Marchioness of Westminster, Lord and Lady Granville, and others of the royal suite. Altogether it was computed that about 200 persons were present, and the staircase was insufficient to accommodate all, several being obliged to take places in the drawing-room and library adjoining. Dr. Cumming appeared without a gown, there being only one in the parish, and it was in use by Mr. Joass. The service was opened by the Doctor reading the 103rd Psalm. He afterwards offered a prayer of the usual form employed in the Scotch service, and then gave out the text—Heb. xii. 1—'Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth most easily beset us, and let us run with patience the race that is set before us.' At the close of the discourse the Doctor offered another prayer, which concluded by asking that God might bless what had

been said, that He might long spare Her Majesty to reign over a free, loyal, and Christian people, and that He might watch over and sustain the Prince and Princess of Wales and the rest of the royal family. Dr. Cumming then pronounced the blessing, there being no singing. Afterwards a scene of great interest was witnessed. Her Majesty, accompanied by the duchess, left her seat and walked up to Dr. Cumming, whom she addressed as follows:—'Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered; and I take the opportunity of reminding you that it is twenty-one years this day since you preached before me at Balmoral.' The Doctor, as might be imagined, was considerably taken aback with such a recognition from his sovereign; but he soon recovered himself, and, after acknowledging it by bowing profoundly, he replied—'I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely that on your Majesty may descend all blessings.' The Queen, bowing, then retired with the duchess."

Religious and Denominational News.

HACKNEY COLLEGE.

The annual devotional service in connection with the commencement of the session was held in the College Library on Monday evening. There was a good attendance of both students and their friends. Amongst those present and taking part in the proceedings were the Revs. D. M. Jenkins, William Bevan, J. Hart, S. Hebditch, George Lyon Turner, Dr. Wardlaw, John Nunn, I. V. Mummery, W. Tarbotton, and Serle J. Nash, Esq. The Rev. S. McAll said that they had met together that evening under solemn circumstances. The esteemed treasurer of the college, Mr. Stapleton, was now lying dead, and waiting to be carried to his last resting place. After the singing of hymn No. 886, and prayer by Mr. Mummery, the Rev. Thomas Aveling read from 2nd Cor. iv. Hymn No. 887 having been sung, Mr. Aveling addressed the students. Remarking first on the solemn circumstance of their treasurer's death, he said he hoped that that event and the prayers in which they had engaged would sanctify his lips to speak wisely to them, and lead himself and his brother ministers to think more of those studying for the ministry, who were too often forgotten by themselves and their congregations, and to remember them more frequently in their prayers. The work for which they were being prepared was the most solemn and momentous work in which any man could be engaged. Some might be disinclined to pass through the initiatory course of study, but they must remember that they were there not only to acquire a certain amount of knowledge, but to so discipline the mind that they might be able to use that knowledge. Let them, therefore, resolve to most industriously use the time they spent there in diligent study. As the senior pastor of the Congregational body, he would tell them that he himself had to study now as hard as ever he did at college, and it was necessary to do so. Hard work they must expect, but they would find a blessing attending it, for it was the noblest task in which they could be engaged, and had the grandest results. They were to speak to their fellow-men on the most important of all subjects. It was not only necessary to prepare their discourse, but they must know how to present it to their audience. Many a discourse had failed because it was not properly delivered. Public speakers were careful to remember that it was not only necessary to arrange their thoughts, but also to express them so that they might be heard and understood by their audience. It was of great importance to know how to speak well. He therefore advised them to pay great attention to their elocutionary exercises. There should also be a cheerfulness of manner and aspect when preaching, that the people might feel that it was a cheerful message that they spoke. They should never wear a solemn face unless the subject absolutely demanded it. These remarks also applied to the reading of the Bible. Read in a prayerful spirit, with all due emphasis and unction, it would be a word of power, and have more good effect even than the sermon. In conclusion, he urged upon them the necessity of relying upon the power of the Holy Spirit, without whom they could not succeed in their work. The Rev. Wm. Bevan proposed, and Mr. S. J. Nash seconded, a vote of thanks to Mr. Aveling, which was supported by the Rev. W. Tarbotton, and unanimously carried. The meeting concluded with singing and prayer.

The Rev. Joshua Sidebottom, of Royton, Lancashire, has accepted the pastorate of the Congregational Church, Stockton-on-Tees, and commences his ministry on October 20.

The Rev. W. J. Burman, late of Long Ashton, near Bristol, has accepted the unanimous invitation of the Congregational Church, West Cowes, Isle of Wight, and commences his ministry on the first Sunday in October.

The Rev. J. Morris, Llanrhaidr-mochnart, has accepted a unanimous invitation from the Congregational churches of Llangollen and Trefor to become their pastor, and purposes entering upon his labours there the first Lord's Day in December.

The Rev. Edward Goodall, of Great Bridge, Staffordshire, has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Welshpool, Montgomeryshire, and intends entering on his duties there the first Sabbath in October.

Harrogate.—The Congregationalists of Harrogate have recently erected a handsome house for their pastor, the Rev. J. Fox Thomas, at a cost of 1,800*l*. When a large proportion of the cost had been subscribed, the ladies of the church resolved to hold a bazaar in order to realise the remainder. The bazaar was opened on Tuesday, Sept. 3, and the two following days, and realised upwards of 560*l*.

Prayer for our Sunday-schools.—The committee of the Sunday-school Union—as will have been gathered from our advertising columns in a recent number—has sent forth a suggestion which has been cordially endorsed by the Evangelical Alliance, the Wesleyan Methodist Conference, and other kindred bodies. The proposition is to devote Sunday and Monday, October 20 and 21, as days of universal prayer by all interested in Sunday-school work, for a special outpouring of the Holy Spirit, influencing alike teachers, scholars, and the churches, so that there may be a large ingathering of the young into the fold of Christ. On the Sunday morning, between seven and eight, teachers are invited to private prayer; in the afternoon there are to be prayer-meetings with addresses to the children in the schools; and in the evening teachers' prayer-meetings. On Monday the day is again to commence with private prayer between seven and eight. In the course of the day the female teachers will hold their prayer-meeting, and in the evening the members of the various churches are invited to special public prayer, suitable addresses being mingled with the supplications.

Portsea.—On Sunday, Sept. 1, the Rev. William Rose closed his pastorate of nearly seven years at King-street, Portsea, by preaching to the church in the morning, and to the congregation in the evening. On Friday, Sept. 6, a tea-meeting was held in Victoria-street schoolroom to take farewell of the pastor on his resignation. After tea a public meeting was held, which was crowded, presided over by W. B. Robinson, Esq. There were present the Revs. W. Jones, H. G. Hastings, H. E. Arkell, (Congregationalists); J. Hunt Cooke, Henry Hitching, R. Y. Roberts, W. Medhurst, J. Eyres, J. Page (Baptists); John Knapp (Episcopalian), who took part in the meeting. During the evening the Rev. J. H. Cooke presented the pastor, on behalf of the ministerial brethren, a very beautiful album containing the portraits of themselves and their wives; Mr. Jno. Wilkins, on behalf of the church and congregation, a handsome epergne; and Mrs. Rose with a very nice deposit box filled with tea. Mr. White presented, on behalf of the choir, a plated inkstand; and the chairman, on behalf of the I. O. G. Templars, a solid silver cup. After some other addresses, the interesting meeting was closed with prayer.

Correspondence.

STATISTICS OF PUBLIC INSTRUCTION IN THE UNITED STATES.

To the Editor of the Nonconformist.

Dear Sir,—The statistics of the census of 1870 in the United States are published piecemeal; and as the aggregates are made up. The process is slow, and may occupy years before it is entirely completed. Some months ago, I furnished your readers with details obtained from the census reports as to the state of the various religious denominations. The statistics of instruction in the public schools have since come to hand; and from these I forward you the following aggregates:—

The whole number of schools of all kinds in the United States in the census year, 1870, was 141,629. The number of teachers, 221,042; of whom 93,329 were male, and 127,713 female. The total number of pupils was 7,209,938; 3,621,996 being male, and 3,587,942 female. The total income from all sources of all the schools, was 95,402,726 dols. (or about 19,080,545*l*. reckoning five dollars to the pound sterling). Of this, 3,663,885 dols. (732,577*l*.), came from endowments; 61,746,039 dols. (12,349,207*l*.), from taxation; and 29,992,902 dols. (5,998,580*l*.), from all other sources, including tuition.

The total income reported, is nearly three times that of 1860, and nearly six times that of 1850.

Of the total number of schools returned, the public schools are 125,059; classical, professional, and technical, 2,545; and others, 14,025. The total number of teachers in public schools is 183,198; and in the professional, and technical, 12,767. The number of pupils in the latter class of schools is 245,190; and in the public schools, 6,221,060.—Yours truly, G. W.

A Negro's Argument.—An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "Oh! massa, I'm such a great sinner!" "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason, massa," said Pete; "when you go out duck-shooting, and kill one duck and wound anoder, don't you run after de wounded duck?" "Yes, Pete"; and the master wondered what was coming next. "Well, massa, dat is de way wid you and me. De debil has got you sure; but, as he am not sure of me, he chases dis chile all de time."

Foreign and Colonial.

FRANCE.

It is expected that the President of the Republic will return to Paris on the 20th inst., and visit Havre on the 24th. The personal friends of M. Thiers consider that he never looked so well during the last ten years as he does at present. On Saturday the President attended the concert given in aid of the wounded during the late war, and on entering the concert-room was received with acclamations. The audience rose *en masse*, shouting, "Long live Thiers!" He took his seat behind the Ladies' Committee, between General de Cissey and Admiral Gueydon, among the unreserved places, and remained during the whole concert, which was very brilliant.

M. Thiers has written a letter in reply to the address of the Council-General of the Ardennes, of which General Chanzy and several deputies of the Left Centre are members. M. Thiers says their confidence and esteem encourage him to continue his laborious work in the spirit which they approve, and in which he will persevere.

The Government, replying to representations, has promised that no more arrests shall be made in connection with the Paris Commune, except in the case of the leaders of the insurrection and persons guilty of crimes against the common law.

M. Gambetta, in a letter which has been published, declining an invitation to celebrate the 4th of September at Chateaurenard, repeats his preference for a celebration of the anniversary of the establishment of the first Republic on the 22nd of September. He exhorts his friends to continue their propaganda in the country districts, where the chief republican reserve exists, without being disconcerted by calumny or by the excessive zeal of functionaries who persist in serving a Government they detest. The fruit of present sacrifices will appear in the nomination of a republican majority at the next elections, a result which will endow the country with really democratic institutions, and pave the way for the resuscitation of the greatness of France abroad.

The negotiations respecting the commercial treaty with England are said to be proceeding in a not very satisfactory manner.

CLOSE OF THE GENEVA ARBITRATION.

The Court of Arbitration at Geneva is at an end, and it sat on Monday for the purpose of finally draughting, revising, and translating their judgment. Though nothing is officially known, it is positively stated that the final award of the arbitrators in favour of the United States is in amount fifteen and a half millions of dollars, or about 3,250,000*l*. This amount is regarded at Washington as "fair compensation." One telegram says:—"The arbitrators are not unanimous on some points, and some of the members will hand in separate papers expressing their opinions. These papers, I learn, comprise very voluminous documents, not intended for immediate publication."

On Saturday, the 14th inst., after the members of the tribunal return from Berne, where they will be entertained by the Federal Council of Switzerland, the signatures will be affixed to the instrument, and the respective Governments informed of the result in accordance with the stipulations of the treaty.

After a succession of fêtes, there was a banquet given on Tuesday evening at the Hotel de la Paix. It was a great success. M. Carteret said that Geneva was honoured by the presence of the arbitrators, and expressed a wish that the example now given by America and England would be followed. Much cheering followed, and the band played by turns, "Hail Columbia," "God save the Queen," and "Yankee Doodle." Count Sclopis eulogised the city of Geneva, and made a graceful allusion to his friend the late Italian Minister, Count Cavour, whose mother was a Genevese. In respect to the business of the court he said: "The arbitrators had come to Geneva, not to make any inroad upon the prevailing modes of international law, but to consider and determine most important questions, in the light of justice, and with sentiments of equity, instead of endeavouring to settle them by recourse to violent means and to conflicts of contending arms. He had often before visited Geneva in order to admire the peerless beauty of its landscape, and to regard from close at hand the institutions of a free people; but he had now come upon an errand which was very different, but to him was not less pleasant—upon the purpose to inaugurate a new system of public law and dealing between nations which must much redound to the interest and welfare of succeeding generations." Sir A. Cockburn was prevented by indisposition from being present at the banquet.

A telegram from New York says that the American Government expect by Saturday next to be apprised that the San Juan Boundary question has been decided in favour of the United States by the Emperor of Germany.

THE MEETING OF THE EMPERORS.

On Thursday afternoon, the Czar Alexander, accompanied by the Czarewitch and the Grand Duke Wladimir, arrived at the Eastern Railway-station, and was received there by the Emperor William, the Crown Prince, with his eldest son, the royal princes, the Grand Dukes of Mecklenburg,

Baden, and Saxe-Weimar, the Dukes of Saxe-Coburg, Gotha, and Anhalt, and a great number of other princes. There was likewise present Prince Bismarck, with the Ministers of State, the generals of the army, and the chief officers of the Imperial Court. The 1st company of the 4th Regiment of the Foot Guards, with the regimental colours, was drawn up on the platform as a guard of honour, as well as a deputation of the Brandenburg Uhlan Regiment, of which the Czar is colonel. As the train entered the station the band of the 4th Regiment of Foot Guards struck up the Russian National Hymn. The Czar saluted and embraced the Emperor William and the Prussian princes most cordially on alighting from the railway-carriages. The latter, who wore the uniform of a Russian general, thereupon conducted his august guest along the front of the guard of honour, and through the gaily decorated reception halls of the station. Both monarchs then entered the same carriage, and, accompanied by the Czarewitch, drove to the Imperial Palace to pay their respects to the Empress. They proceeded thence to the Russian Embassy. The streets were thronged by a jubilant multitude, who loudly cheered the two Emperors. Arrived at the Russian Embassy, the Czar sprang from the carriage and placed himself at the head of the guard of honour of the "Kaiser Alexander" Regiment. After the two monarchs had inspected the guard, the latter marched past in sections, the Emperor Alexander leading. The Emperor William thereupon returned to his palace. The Czar had hardly reached his apartments when the Empress Augusta, followed by the Crown Princess and the princesses of the royal family, paid a visit to His Majesty. Half an hour later the Emperor of Russia paid a lengthened visit to the Emperor of Germany.

On Friday evening the Emperor of Austria, attended by Count Andrassy and a numerous suite, arrived from Dresden at the new Potsdam Railway-station, which was profusely decorated. Here the Emperor William and Crown Prince, wearing the Austrian uniform, received him, and they were accompanied by the Grand Dukes of Mecklenburg, Baden, and Saxe-Weimar, the Dukes of Saxe-Coburg Gotha, Anhalt, and Altenburg, as well as the other German princes staying in Berlin. The Kings of Bavaria, Wurtemberg, and Saxony, did not put in an appearance.

In a carriage-and-four the two Emperors proceeded to the royal castle, dense crowds occupying the entire route, who followed the Emperor and his illustrious guests with enthusiastic cheers. At the castle the Empress Augusta and Crown Princess received the Kaiser, who shortly after drove to the Russian Embassy to pay a visit to the Czar. He remained there a quarter of an hour, and then the two Sovereigns drove in an open carriage, the Austrian Emperor sitting on the left of the Czar, along Unter den Linden, back to the castle, amid loud cheers and sympathetic cries from the closely-packed multitude. In the evening there was a family dinner.

On Saturday there was a grand parade of troops in the Tempelhof-fields, at which the Emperor of Germany twice marched past at the head of the troops before his august guests, whereupon the two imperial visitors placed themselves at the head of the regiments bearing their names, and in turn led them twice past the Emperor William. The streets leading to the parade-ground were gaily decorated with flags, and thronged by dense multitudes. In the evening there was a grand court dinner in the White Hall. The Emperor Francis Joseph sat between the Empress Augusta and the Emperor William. The Czar sat on the left of the Empress Augusta, and on his left sat the Crown Princess Victoria. The Grand Duke of Baden sat next to the Emperor William, the Imperial Crown Prince of Germany sitting next to the Grand Duke. Next came the other princely personages. The Emperor of Austria wore a Prussian uniform and a Russian order, the Emperor Alexander a Prussian uniform and an Austrian order, and the Emperor William an Austrian uniform with the Russian Order of St. Andrew. Opposite the Imperial personages sat Prince Gortschakoff, Prince Bismarck, Count Andrassy, and Count Berg. The Emperor William, in proposing a toast, spoke as follows:—"With feelings of the most hearty thanks I raise my glass to the welfare of my Imperial guests." The band, which played during the dinner, gave after this toast the air, "God save the Emperor Francis," whereupon the Emperor of Austria rose, and, after warmly thanking the Emperor of Germany, he responded with, "May God preserve and protect the Emperor William, the Empress Augusta, and the royal house." After a short pause, the Emperor Alexander spoke as follows:—"I drink to the welfare of the valiant Prussian army." At length there was "a monster torchlight tattoo" by the bands of all the regiments (1,124) and 400 torchbearers. The crowd was enormous. The streets and squares were brilliantly illuminated, the electric light in the Pleasure Garden and the Hall of Columns in the old Museum producing specially remarkable effect. The proceedings, which terminated at 10.30 p.m., were watched by the Sovereigns from the windows of the castle.

On Sunday the Kaiser went to the Church of St. Louis. His Majesty was received by the entire clergy at the entrance of the sacred edifice, and attended mass, returning to the castle half an hour later. Afterwards the three Emperors, as well as the Empress Augusta, the Czarewitch, and the Crown Prince of Germany, drove to the Zoological Gardens, where the other princes and dignitaries awaited and joined their Majesties at the "Great Star." The gardens were gaily decorated. They then left for Potsdam, drove about the neighbourhood, and took tea with the Crown Prince. The gardens, illuminated with great taste and effect, seemed to be part of Fairyland, with their flowing, glowing colours and interminable vistas of light. The band on the terrace played Austrian and Russian hymns, and choice selections of other music. Two special trains took back the Emperors and the remainder of the guests to Berlin.

On Monday the manœuvres began by a battle beyond Spandau between the Prussian Guard Corps and the supposed enemy, who had attacked that place. It was a mere development of infantry against artillery. The movements were executed in splendid style. The hillock was carried by the advancing line, and the men, threading their way among the carriages as best they could, pursued the supposed enemy down the other side. This was the great movement of the day. At one o'clock their Majesties returned to town from Staaken, with a numerous suite, by special train.

Apropos of these manœuvres one correspondant says: "I have seen no stranger sight than Franz-Joseph in a pickelhaube witnessing the movements of King William's Guardsmen." The manœuvres were a magnificent success. The new skirmishing tactics were highly approved of by the foreign military critics. Early on Monday morning the Emperor of Austra paid an unexpected and unannounced visit to Lord Odo Russell. The Emperor assured His Excellency, in graceful and earnest terms, of his regard and respect for the Sovereign and people of England.

The Imperial visitors are expected to leave Berlin to-morrow; the Czar for Livadia in the Crimea; the Kaiser for Vienna. Count Bismarck, Gortschakoff, and Andrassy will have had frequent conferences, and it is announced that the three Governments represented will probably issue a Circular Note, setting for the pacific nature of the meeting. These Notes will be neither collective nor identical.

The *Magdeburg Zeitung* says:—"The Bavarian Prince Max Emanuel, brother of the Empress of Austria, who is now in Prussia, came on a personal invitation which the Crown Prince gave him in Munich. He was received in the most cordial manner by the Emperor. His Majesty, as he entered, said, 'I welcome you, my dear prince. I am delighted that the dear old house of Wittelsbach is represented among us; I heartily welcome Bavaria in Prussia."

As to the political results of the meeting the Berlin correspondent of the *Times* writes:—"After indulging in conjectures for a while, I think I may say that all the German papers have adopted the official version of the object of the conference, and regard it not as the starting-point of a new political combination, but as the solemn and demonstrative recognition of past changes and events. Not because they hope just now to secure a German alliance for their own future purposes, but because they wish to give a tangible proof that they acknowledge the position Germany has recently attained, have the two Emperors conferred the distinction of a common visit upon their aged friend in Berlin. Prudence and courtesy have counselled their journey, not policy and scheming. With the exception of the Romanist and extreme Radical press, this construction is now generally put here upon the meeting, which is regarded as intensely pacific."

The correspondent of the *Daily News* says:—"The feeling among foreign diplomatists here respecting the Imperial Congress is one of thorough satisfaction—even gratification. They look upon it as eminently reassuring to the peace of Europe, and this feeling, I know, is shared by the French Government."

FOREIGN MISCELLANY.

Mount Vesuvius is emitting smoke at two craters. Slight shocks have been felt near the mountain.

The Government of President Thiers have absolutely rejected the specious proposals for legalising public gaming tables.

The health of Marshal Bazaine is said to have so much declined of late as to necessitate a suspension of his examination for some weeks.

The Swiss village of Zernetz, in the Canton Grisons, consisting of 120 houses, was totally destroyed last Friday by fire.

Intelligence comes from India of the death of Prince Gholam Mahomed, son of Tippoo Sultan, and Chief of the Mysore Princes, at the age of seventy-eight.

The Cardinal-Vicar at Rome has addressed representations to the Italian Government protesting against the immorality, the irreligion, and distortion of historic truth in certain plays performed in Roman theatres.

ABOLITION OF SLAVERY IN CUBA.—According to the *Correspondencia* great meetings are about to be held in Madrid, Barcelona, Seville, and other chief towns, to procure the abolition of slavery in Cuba; numerous petitions to that effect will be presented to the Cortes at the opening of the session.

EGYPT AND ABYSSINIA.—A despatch from Cairo says:—"Four thousand men have been sent to the frontier to reinforce the Egyptian troops stationed there, with orders to repel by force of arms every attempt of Prince Kassai to invade Egypt, but they are enjoined to avoid crossing the frontier."

THE SPANISH ELECTIONS.—The following is the official statement of the result of the elections to the Senate: 144 ministerial candidates and thirty-eight belonging to the opposition have been elected. The returns from four provinces have not yet been received; those in the Canaries and Porto Rico have been suspended.

ADDRESS TO THE EMPERORS.—The General Council of the Peace League of the Netherlands sitting at the Hague has addressed a letter to the three Emperors assembled at Berlin, in which a hope is expressed that the meeting of the three Emperors will have results favourable to the durable maintenance of peace and the natural and pacific solution of all social questions.

FRANCE AND ITALY.—The *Opinione* announces that, in consequence of friendly explanations which have taken place between the French and Italian Governments, the former has given orders for the suspension of the boring of mines near the Mont Cenis tunnel which were designed for the defence of French territory in the event of war.

THE PRINCESS OF WALES entertained the whole royal family of Denmark at dinner on Friday on board the royal yacht Victoria and Albert, and in the evening visited the Tivoli. On Saturday the princess and all the members of the royal family were present at the baptism of the infant son of the Crown Prince of Denmark in the Summer Palace. This evening her royal highness will embark for England in the Victoria and Albert.

THE MINISTERIAL CRISIS IN BAVARIA.—We are told from Munich that the attempts of Herr von Lasser to form a Particularist Reactionary Ministry have failed, in consequence of his inability to submit a complete list of members of his Cabinet to the King. The present Minister of Finance, Herr Pfretzschner, who is known to be a supporter of the Imperial policy, and a member of the National Liberal party, is said since to have been entrusted with the formation of a Cabinet.

PROHIBITION OF POLITICAL CELEBRATIONS IN FRANCE.—The French Government have resolved to prohibit all political banquets, meetings, or other demonstrations in celebration of Sept. 21 or 22. In a circular to the prefects to this effect the Government explains that it does not oppose the celebration of anniversaries in itself, and does not favour one opinion more than another. It acts simply in the interests of peace and tranquillity, necessary under present circumstances, and independently of all party considerations.

A SWISS MURDER.—The *Swiss Times* reports that a few days ago a fearful crime was committed at the village of Ergisch, district of Loèche, Valais. In a moment of rage, caused by drunkenness, a young man killed his father by stabbing him with a knife. The father, feeling his end to be nigh, caused his son to be brought before him, when he forgave him for what he had done, pointed out to him the surest means of escape, gave him some money, and expired a moment afterwards.

AN UNKNOWN ADMIRER.—The *Eclair* newspaper says that for twenty years M. Thiers has received from an unknown hand a small bouquet of violets, which is placed on the ledge of his window or even on the chimneypiece of his bedroom. In spite of all efforts it has been found impossible to discover the author of this persevering tribute, and, what is still more strange, when M. Thiers was arrested on December 2, the bouquet of violets arrived every morning at the prison. M. Thiers has given up the attempt to discover what friendly hand thus follows all his movements; and at Trouville the bouquet is, at the usual hour, always in its place.

THE PRINCE OF WALES AND THE ULTRAMONTANES.—The Brussels correspondent of the *Pall Mall Gazette* writes:—"The Belgian *Bien Public*, the organ of the Jesuits and the Belgian bishops, corrects a mistake made by me as well as by the whole of the Liberal press of Brussels. We were all under the impression that at the christening of the Princess Clementine the Count of Flanders represented the Prince of Wales as godfather. The *Bien Public* states, however, that the count was acting for the Archduke Albert of Austria, and that neither the Archbishop of Malines nor any other Catholic priest could have been present at the christening if they had not received the formal assurance that the Prince of Wales would not be godfather. The reasons which, according to the *Bien Public*, disqualifies his royal highness from acting in this capacity, even by deputy, in the family of a near relative, are that he is both a Protestant and a Freemason."

THE INTERNATIONAL.—The last sitting of the Congress of the International Association closed at nine o'clock on Saturday night, and the General Council will henceforth sit in New York. The concluding proceedings appear to have been of a very tumultuous character, showing a great want of unity among the delegates. After the sitting there was a demonstration on the part of the public, who sang the National Anthem, which was replied to by the members of the Congress, who chanted the Marseillaise. The *Daily News* correspondent at the Hague says the principal result of the meeting is that the quarrels which have long been brooding have been brought to a head, and the secession of a considerable party with a view to the formation of a new association is imminent. Six delegates—Vaillant, Arnould, Cournet, Dereure, Lemoussu, and Ranvier—left because they were unable to bring about the political organisation of the International Society, and were adverse to the transfer of its general council to America.

REPUBLICAN SIMPLICITY.—We hope that people who doubt the power of the press will reconsider their opinion on reading the following very authentic

facts from Paris:—The well-known journalist, who signs himself "Timothée Trimm" (M. Léo Lespès), having recently published in the *Evénement* some details concerning M. Gambetta's private life and home, alluded to the painful circumstance that the ex-Dictator's washhand-basin was a broken one which has been mended by rivets. Thereupon, one of the newspapers proposed that a great demonstration of French Democrats should be organised, and that M. Gambetta should be solemnly presented with a new ewer and basin subscribed for with the sous of the working man, in order that his dressing-room gear might no longer contrast disadvantageously with those of other party chiefs, and so draw down discredit upon Republican principles. This was of course a withering piece of sarcasm; but it seems that some honest people have been adopting the advice in earnest, for one of Gambetta's pet organs now announces, half blushingly, half elatedly, that the Hero of Tours has had seventeen jugs and washhand basins left at his house by anonymous donors, and that he feels grateful for these humble tokens of friendship.—*Pall Mall Gazette.*

DISCOVERY OF ANTIQUITIES IN ROME.—Large tracts of ground have been broken up, levellings made, and new streets traced out. This great disturbance of the soil has brought unexpected results. Under the upper crust, which is often pierced to a great depth to lay the foundation of solid erections, interesting discoveries are made daily. The inspectors of excavations are at their wits' end to respond to the demands made upon them to view the new treasure trove. Not a sewer is dug nor a foundation laid without the workmen's pick coming upon objects of art or the *débris* of monuments. It would take many columns of a newspaper, writes a correspondent, to describe all that has been found during these months. "I shall confine myself to saying that among the discoveries are mosaic pavements, tombs, marble and bronze statues, inscriptions, pillars, chapters, bas-reliefs, the remains of ancient monuments, known and unknown, and small articles, such as tools, medals, jewels, &c." Here is a great field for antiquarians and archæologists. The history of old Rome is written in her soil, which is quite as worthy of examination as the bed of the Tiber, so long the envy of the lovers of antiquity.—*Pall Mall Gazette.*

JESUIT SCANDAL IN FRANCE.—Wherever else the Roman Catholic authorities may loudly inveigh against the conduct of Père Hyacinthe in marrying, assuredly they will not do it at Brest, where the trial of the Père Dufour, chief of the Jesuit College, has just created so considerable an excitement. This holy man, in returning from a five day service at Quimperlé, appears to have made a rendezvous with a lady, whose relations with him were more intimate than proper, and to have been detected by the conductor of the train in behaviour which, extremely indecorous in any case, must be called most scandalous in that of a consecrated priest. It is worth while to remark that Father Dufour stood in the relation of spiritual guide and confessor to his companion, whom he called "his sister" when detected; adding falsehood to disgrace and to violation of his vow. The people of Brest were so indignant at the man, who had maintained a reputation for extreme piety, and was a most fashionable preacher, that they broke all the windows in the Jesuit College and stormed its gates, which had to be protected by the military. What offended the townsmen most of all seems to have been that the father was actually returning from a most solemn religious function when the misdemeanour was committed, and that he had the hardihood to celebrate public mass the day after the event. The feeling against this hypocritical priest and his order has indeed grown so strong, that Brest is sending a petition to M. Thiers, praying for the expulsion of all Jesuits from its precincts; and this sentiment seems to have extended beyond the common people, for the advocate engaged by Father Dufour finally declined his defence. This painful exposure comes badly for the society at a time when Jesuits are appealing to their unblemished moral character against those edicts which banish them from Germany.—*Daily Telegraph.* [Both the accused have been acquitted at Brest.]

Epitome of News.

The Queen had fine weather for her Highland journey on Friday. Her Majesty, with her family and suite, including Lord Granville, left Balmoral Castle at nine o'clock in the morning for Dunrobin Castle, on a visit to the Duke of Sutherland. Addresses of loyalty were presented to Her Majesty at Aberdeen, Elgin, Inverness, and Dingwall, and whenever the royal train made the least stop there were immense crowds of spectators, who cheered with great enthusiasm. In the morning the Duke of Sutherland left by mail train to meet Her Majesty at Inverness, and the royal party arrived punctually at six o'clock. On reaching the Golspie station the Queen left the train and entered the Duke's carriage, which drove slowly through the village towards the castle, amid the most enthusiastic cheering, which the Queen acknowledged.

The Queen on Thursday morning laid the memorial stone of a monument to the memory of the late Duchess of Sutherland in the ground of Dunrobin Castle. There was a large attendance of subscribers and the public. The Rev. J. Maxwell Joass offered up a prayer, and then, in the name of the subscribers by whom the monument is to be erected, presented an address to Her Majesty, who received the address through Lord Granville, and then said, "It gives me the greatest pleasure to testify on this occasion my love and esteem for the beloved Duchess, my valued friend, with whose children I am now staying. I wish to express my warmest thanks for the hearty and loyal welcome I have met with at Sutherland." At the conclusion of the ceremony the Queen and Court left the ground amid hearty cheering. After the stone was laid, a select party took luncheon at the Castle, where Sir Henry Rawlinson and Mr. Stanley, of the *New York Herald*, who had just come down from London, were introduced by the Duke of Sutherland. In the afternoon the Queen drove to the top of the mountain, on which there is a picturesque monument to the grandfather of the present duke, from which an extensive and very fine view for many miles can be obtained. On Wednesday night the Queen will leave for Ballater.

On Sunday, the Queen attended a private service in the Castle. Dr. Cumming, of London, officiated, preaching from Hebrews xii. 1. The Queen at the close, complimented the doctor, who acknowledged the royal recognitions in appropriate terms. Some disappointment was felt because the Queen did not go to the parish church, but she feared the crowd.

The Right Hon. John Bright, M.P., accompanied by Mrs. Bright, is at present staying for a short time at Clifton, near Bristol, on a visit to his sister-in-law (Miss Priestman), and on Sunday morning he attended the Friends' Meeting House, Rosemary-street, where his unannounced appearance was very gratifying to many old friends. Mr. Bright looks exceedingly well, although he is not so stout as he appeared a few years ago.

It is stated that Sir John Hanmer's title on being raised to the peerage will be Baron Hanmer of Flint and Hanmer.

The will of the Rev. James Stratten, of Paddington, was proved under 30,000*l.* personalty.

Great excitement has been caused at Mylar, near Falmouth, Cornwall, by a whole household of seven being simultaneously seized with violent illness. It was some time before they could attract the attention of the neighbours. When at last medical aid arrived, it was found to be too late in the case of two of the sufferers, while Mrs. Jenkin, the servant, and three others, remain in a very critical state. Poisonous fungi, resembling mushrooms, are believed to have caused the fatality.

Mr. Rea, the notorious Belfast attorney, was liberated from gaol on Thursday, after a second incarceration for contempt of court. He made a vigorous effort to stir up a riot almost as soon as he was set at liberty, but the police threatened to arrest him if he persevered, and he at last went home. He has been again committed, and remains in gaol.

Five hundred and ninety Mormons sailed from Liverpool on Thursday, in the Minnesota, for New York, thence to Utah.

The Flint and Ruthin postman, while driving between those towns on Wednesday morning during a thunderstorm, was struck by lightning and killed.

Articles in the *Irishman*, and the *Flag of Ireland*, of last Saturday, have elicited "warnings" from the Irish Government, published in last night's *Dublin Gazette*.

It is stated that the high price to which steam-coal has been raised in this country has driven one of the leading steamship companies trading between Liverpool and New York to transfer their purchases from this country to the other side of the Atlantic. It is affirmed that coal can be put on board at Picton at 8s. per ton for which 35s. is charged at Cardiff. Other steam companies trading from Liverpool have been forced to lay up a number of vessels in consequence of the increased cost of coal having taken away the margin of profit which enabled them to carry on a remunerative trade.

A betting man named Neep, living at Houndslow, Nottingham, while crossing the rails at the London and North-Western Railway station at Wolverhampton on Saturday, in the hope of saving a train then due going southward, was knocked down by a passing engine, and both his legs were so severely injured that at the hospital amputation was deemed necessary, and the sufferer died about two hours after he was admitted. He was thirty-five years of age, and was unmarried.

The Japanese Ambassador, with his four associates and suite, attended by Sir Harry Parkes, General Alexander, and Mr. Aston, visited Windsor Castle on Saturday, and after being shown the private and State apartments and the other principal objects of interest about the palace, was driven in one of Her Majesty's carriages to the royal dairy, the aviary, Frogmore, and then through the Great Park to Virginia Water.

The failure of the mercantile firm of Messrs. Lamb, Nash, and Co., it is stated for 200,000*l.*, is announced. The difficulty has arisen from the fact of their St. Thomas and Porto Rico correspondents having made advances on next year's crop to planters, and also having entered into a speculation in sugars, which have arrived to a heavy and losing market.

On Thursday night a violent explosion took place at the gunpowder manufactory of Messrs. Curtis and Harvey, at Hounslow. The "mixing-house" was the more immediate scene of the disaster. Three lives have been lost, and injuries were received by two other workers in the place.

The homœopathic doctors have been holding a congress at York; Dr. Black, of Clifton, Bristol, presiding. Papers were read on the questions in what way is the action of drugs to be discovered, the place and value of baptisia in the treatment of typhoid fever, and the value of serpent poisons in the treatment of disease. Dr. Sharp was chosen president for the ensuing year.

Cardinal Cullen has issued a pastoral, referring with regret to the bad state of the weather, and requesting the clergy to recommend their flocks to be economical, so that they may have some resources to depend on in case of a famine. He also directs prayers for fine weather, the harvest in Ireland being in a really critical state just at present.

A letter from the Pope, acknowledging the receipt of 2,000*l.*, the contribution of the archdiocese of Dublin, has been published. His Holiness says it is certainly the part of a most ardent and noble charity to turn one's thoughts and feelings to the oppressed in difficult and woful times, and out of one's own poverty to relieve their wants. He also refers to the unshaken faith and continued liberality of the Irish.

A Wolverhampton furnace-man last week quarrelled with his wife, and threw her out of the door with such violence as to cause death from a fractured skull.

The coalowners of West Cumberland and their miners have adopted a resolution in favour of the settlement of their disputes by arbitration.

A strange accident occurred at Auchinleck lamb fair. A man had caught hold of a lamb, which in its struggle to get free overturned its captor, who fell to the ground with such violence that his neck was broken, and death ensued.

A young lady named Brown, of Princes Park, Liverpool, was burned to death at Llandudno on Sunday night. Her dress, which was a muslin one, caught fire as she was going upstairs with a lighted candle. A gentleman on the parade, seeing her enveloped in flames, ran into the house and succeeded in extinguishing the fire by rolling carpets around her, but she was so seriously burned that she died on Monday.

Hannah Whifton and John Croft, who were charged with stealing seven 20*l.* Bank of England notes belonging to the Emperor Napoleon, at Camden House, Chiselhurst, were again brought up at the Sidcup petty sessions on Monday. At the close of the evidence the chairman said the bench had determined to discharge Croft, but he hoped it would be a warning to him in future not to associate with dishonest persons. It was fortunate for the female prisoner that the Emperor had sent a kind message, expressing a hope that the case would be dealt with leniently, or they should have sentenced her to the full term of six months' imprisonment. As it was, she would be sentenced to three months' imprisonment.

The *Belfast News Letter* says it has authority for stating that Sir Richard Wallace is now the undisputed owner of the Hertford estates. The matter was finally settled in London last week.

A singular case was heard before the Hammersmith police magistrate on Monday. Harriet Weedon, a single woman in service, placed her female child, fifteen months old, under the care of one Sarah Ann Rodwell, who lived with a carman named Spaull as his wife. During Rodwell's temporary absence from the house, the child became cross, and Spaull, by way of quieting it, administered a quantity of pepper. The little creature died, and Spaull is now in custody on a charge of having caused its death. He has been remanded without bail.

THE EDUCATION ACT.

CURIOUS SCHOOL-BOARD CASE.

A question of difficulty which many school boards will probably have to encounter has arisen at Ipswich. For a large and growing district of the town, separated by the River Orwell from what may be called the town proper, the board have recently completed arrangements for the erection of a school for the accommodation of 700 children. The land has been secured, all the particulars have been decided upon after much inquiry and discussion, the plans have been made and approved by the Educational Department, and altogether this seemed to be one of the most satisfactory pieces of work the board had accomplished, and they were looking forward to the completion and opening of the schools at the beginning of next year. At this juncture comes a letter from the rector of the parish, the Rev. J. H. Henderson, stating that by the aid of the friends of Church education in Stoke he intended to erect a new school, to accommodate 300 boys, on a piece of glebe land in close proximity to the projected new board schools; and in view of this fact the reverend gentleman suggests that the school board should alter their arrangements so as to provide less accommodation than they intended and save the ratepayers' money; and he went so far as to hint that it might not be necessary for the board to provide any accommodation for boys in that parish. The board appear to have felt that they were placed in a very difficult and annoying position by this tardy announcement of the intentions of the Church party in that parish. One or two members, acknowledging that they prefer Church schools to board schools, sympathised with the exertions of the rector to checkmate the board, and urged that the board's plans should be forthwith altered; while others contended that the arrangements had gone too far, and that no good ground was made out for stopping the erection of the board school. One member asked, "If this letter came from a Roman Catholic, should we take any

notice of it?" and hinted that Mr. Henderson's views were "High Church," but the final result of a very long discussion was the adoption of a resolution referring the letter to the Education Department, and asking their opinion upon it. This was decided by five to three votes, the minority consisting of Messrs. Everett, Fraser, and Grimwade.

Commenting on the case, the *School Board Chronicle* remarks:—

The department will probably institute inquiries as to the likelihood of Mr. Henderson's scheme being carried out and his school permanently maintained by the aid of voluntary subscriptions; and being assured on that point, they will recommend the board to modify their plans and to provide less accommodation. In doing this my lords will run counter to their own feeling on the subject. They cannot afford to openly discourage voluntary denominational effort, but we have Mr. Forster's own words in proof that he expects the board schools to swallow up the denominational schools. In this he is supported by a long array of facts. National Schools as well as British Schools are everywhere falling into the hands of school boards, and though there will be exceptions, the chances would be very much in favour of the prophet of Ipswich who should predict that in the course of a very few years the school now about to be erected by Mr. Henderson will be "transferred" to the board. By a spasmodic effort of Church feeling the school may be built and carried on for a time, but when the school rate is in full operation it will be kicking against the pricks to ask people to continue their subscriptions. The board will have abundant funds at their disposal. They can provide a scheme of education and a scale of fees against which the Church school will not be able to compete. In a large and energetic town like Ipswich, where public spirit and the progressive feeling are strong, the board will be well supported, and board schools will prevail over the voluntary and denominational. We confess we look forward to the day when every elementary school will be a board school, and until then difficulties will arise requiring all the address of the school boards and the Education Department to meet them.

In a letter to the *Suffolk Chronicle*, the Rev. W. Whale expresses his opinion that it was degrading for the board to have discussed the matter at all after having put out plans and decided upon one, and also when prepared to receive tenders for the building, and he greatly applauds the resistance of the minority to this sectarian manifestation. As a clue to the opinions of the Rev. J. H. Henderson, he quotes the following from a book presented by the rector as a guide to a young person:—

He who separates himself from the Church, which is Christ's body, separates himself also from Christ, who is its head. When thou dost hear this, thou needest not go straight away and think uncharitably of thy dissenting neighbours. They have generally been brought up in their mistaken view; or, if not, yet we trust they did not know what they were doing when they became Dissenters. . . .

Not he that can speak well and religiously is God's ambassador, *but he whom God has sent*, being rightly ordained and sent by the bishops of His Church. Cleave to the old ways and the old religion, to thy parish church, and to thy Prayer-book; and as thou hast been born again in the font of the Church, and fed from her altar, so continue to thy life's end to worship in her courts. . . .

As soon as thou hast entered the churchyard gate thou art in holy ground. It has been blessed by the bishop; it is full of the dust of departed brethren. . .

The body of the Church means the Church on earth, and the chancel means heaven. For the chancel has in it the altar to which Christ cometh in His Sacrament, which is the nearest approach to heaven that can be made on earth. . . . .

The east end of the church is the most holy.

Mr. Whale declares of his own knowledge that many members of the Episcopal Church would repudiate such teaching as the above, but he states that these are not unfair quotations of the points peculiar to this district. The writer adds:—"Time may come when other voices will be heard. Till then it will be well if the board can know its own mind, and that of the town, and have its main line of action before the public. The board ought not to consider party or sectarian matters, seeing that they are the trustees of what was intended to be a national system of education. The time has come for people to try and understand each other. If we are to be overawed and yield to priestly care portions of our youth, if the school board is but to supplement other efforts, especially if it is to be an auxiliary or sub-committee to the most incomprehensible of all the sects, we ought to know it as soon as the board knows its own mind, so that we may consider our ways and know what course to take."

FORMS OF PRAYER AT SCHOOL BOARDS.

At the last meeting of the Buckingham School Board there was a notable discussion arising out of a form of prayer for opening the school, submitted for adoption by the Rev. W. F. Norris, which was as follows:—

Prayers for daily morning use in both rooms, by master and mistress and children in the Well-street Board School:—

TEACHER—Let us pray. [All kneeling.] Our Father, &c.

TEACHER—O, Lord Jesu Christ, who, when for our sakes a child in this world, wast found in the temple, sitting in the midst of teachers, both hearing them and asking them questions.

CHILDREN—Grant us Grace to follow Thy Holy example, O, Blessed Lord.

T.—O, Lord Jesu Christ, who wast "subject" at Nazareth, and gentle and obedient. [St. Luke ii. 51.]

C.—Grant us grace to obey our parents and all who are set over us, according to Thy will, O, Blessed Lord. [1 Peter ii. 13-18. Ephesians vi. 1-18.]

T.—O, Lord Jesu Christ, who didst die for us that we might have the Holy Spirit in our hearts to make us pure, and true, and kind, and diligent. [2 Cor., v. 15. St. John xiv. 26; xv. 26; xvi. 13. St. Matthew v. 8. Ephesians iv. 15 to 32. Romans xii. 11. Psalms xv.]

C.—Grant us grace so to walk day by day, O, Blessed Lord.

Forty-seven ratepayers memorialised the board to decline accepting the prayer, on the ground that they considered any formulary contrary to the spirit of the Elementary Education Act. There was a strong objection on the part of the clerical members of the board to receive the memorial, but the chairman (G. Nelson, Esq.) decided that it must be received. Then Mr. Parrott moved the adoption of the form of prayer, which was seconded by the Rev. J. Dunne. The Chairman regarded the motion as illegal, believing the introduction of a form of prayer to be contrary to the Act. A heated discussion followed, but the chairman stood firm. It was finally decided, on the motion of the two clergymen, that the minutes respecting the use of a form of prayer be submitted to the Education Department, and the opinion of their lordships be ascertained as to whether the action of the chairman was legal or not. The board adjourned until the secretary receives the reply of the Education Department.

THE NEW LICENSING ACT.

On Sunday, on the closing of the houses at ten o'clock at Oxford, a large concourse of from 500 to 1,000 persons again assembled at Carfax, from whence, after strongly expressing their disapprobation of the new measure, they proceeded in a body to the house of the Mayor, Mr. J. R. Carr, and gave some hearty cheers in his favour. The Mayor came forward in the midst of the crowd and assured them their grievances should have the best attention of himself and brother magistrates. He urged upon them, for their own characters and for the credit of the city, to preserve the peace and retire quietly to their homes. They then returned to Carfax, where it was suggested they should visit Alderman Randall, at Grandpont House. The unpopular alderman had, however, made provision for the visit by procuring the assistance of the police. The crowd thereupon gradually dispersed to their homes.

For the last three weeks there has been a disturbance in the main street of Reading every Saturday night on the closing of the public-houses at eleven. On the second occasion one person was taken into custody and fined. Last Saturday night six persons were taken into custody, and were brought before the borough magistrates on Monday. Several fines were imposed.

On Monday, before the Gloucester city magistrates, the keeper of a beerhouse in the city was charged with selling beer during prohibited hours on Sunday morning. A woman was also charged with purchasing beer during prohibited hours. The chairman said both the defendants had rendered themselves liable to a fine of 20*l.*, but a fine of 20s. only and costs was inflicted in each case.

The Brewster sessions for the district of Lonsdale North of the Sands, which includes Barrow and the whole of the Furness district, were held on Saturday. Several petitions were presented in favour of adopting the early-closing hours, and a counter petition, signed by 1,802 persons, prayed the magistrates not to curtail the hours. After due consideration the magistrates expressed their determination to try the Act, without any alteration, for twelve months. All the old licences were renewed, but several fresh applications were refused.

The magistrates of Nenagh have resolved not to put the adulteration clauses of the new Licensing Act in force for a fortnight, the avowed object being to give the publicans time to dispose of their adulterated drinks.

The Richmond magistrates on Thursday received a memorial from publicans and tradesmen with more than 1,800 signatures asking that public-houses may be closed at twelve instead of eleven o'clock, as prescribed by the Act in the absence of special regulations. On the other side there were presented three memorials praying the magistrates not to extend the hours for closing, but to allow the Act to have a fair trial. Mr. Penrhyn, who occupied the chair, said the magistrates had decided on having a special meeting in October to consider whether they should make any alteration in the hours of closing, but they did not wish to raise any false hopes. Their present intention was rather to alter the midday hours on Sunday than the hours for closing in the evening. However, at their special meeting they would hear both sides.

The Bodmin magistrates have decided to close all drinking shops on Sunday night at nine o'clock. The ministers of religion of all denominations had joined in asking this.

The *Liverpool Mercury* says that the number of persons arrested in Liverpool between Saturday evening and Monday morning for being drunk was 109, as compared with 139 last week—an improvement, let us hope, to be attributed to the operation of the new Licensing Act in some degree. The police seem to be very active in enforcing the penal sections of the Act, for they have this week laid informations against three publicans, three beersellers, four unlicensed traders, and one grocer, for alleged infringements of its enactments.

On Thursday afternoon a conference of clergy and others was held at the Athenæum, Bristol, in order to elicit an expression of opinion which might be submitted to the local magistrates prior to their fixing the hours of closing the public-houses in Bristol. The Right Rev. Bishop Anderson presided, and there was a large and influential attendance. In opening the proceedings, the chairman referred to the testimony of district visitors and others to the effect that the closing of the houses from eleven o'clock at night till six in the morning had proved most beneficial. The Chairman said they gladly hailed the measure which the Government had passed. Mr. R. Fry then moved, and Mr. Alderman Adams seconded:—

That the licensing justices be respectfully requested to direct that the time of closing all places where intoxicating liquors are sold shall be at the hour of ten at night on Sundays, Christmas Day, and Good Friday; and that on all other days such places shall be closed before the hour of six in the morning and after eleven at night, in accordance with the provisions of the Licensing Act, 1872.

Contending that intemperance was very much in ratio to the facilities for obtaining drink, Mr. Fry said as to free trade in the sale of liquors, they had tried at Liverpool, and in a short time the state of the town was almost unbearable. He had taken some pains to ascertain how the new Act had worked in Bristol, and the testimony of the police and other persons was, that since the houses had been closed at eleven o'clock the streets were much quieter. Dr. Davies, the medical officer of the Local Board of Health, had expressed his belief that the indirect effect of the Act would be to lessen debauchery and licentiousness, and to prolong the lives of the public. The Rev. Dr. Waddy supported the resolution. The Rev. D. Thomas remarked that the city had been more tranquil, there had been less midnight revelry, and less immorality, since the houses had been shut at eleven o'clock. The resolution was carried with only one dissentient, Mr. Willis, who pressed for ten o'clock as the hour of closing, but the opinion of the meeting was against him. It was unanimously resolved to transmit the resolution to the licensing justices as the judgment and wish of the conference.

A correspondent of the *Salopian* relates an incident which strikingly illustrates a weak point in the new Licensing Act. He states that a few nights ago "a few old topers" met in a certain public-house, and began to devote themselves to serious drinking. It so happened that the house in which they had assembled was in a petty sessional division where the magistrates had decided to close public-houses at ten o'clock. At this hour they were "turned out," and proceeded to the Cross Guns, a public-house about twenty yards down the road, which was under the jurisdiction of a bench of magistrates who had agreed to have the houses closed at eleven. The party drank a few glasses here, and just as the clock struck the host came in and expressed his sorrow that under the new Act he was compelled to close his house. "However," said he, "if you will come with me, I will walk across the fields with you about three hundred yards to the Pheasant, which is under the jurisdiction of a bench of magistrates who have agreed to fix the hour for closing at twelve." They went to the Pheasant, which was not only in a different petty sessional division, but also in another county, and there finished the evening.

THE AUTUMN MANŒUVRES.

The opposing forces came into collision last week. The Blandford or Southern Army was supposed to be a force marching from Weymouth on London, having occupied Dorchester, and intent on cutting the railway. The Northern or defensive army, 15,000 strong, was collected at Pewsey, and constituted the advanced portion of a force assembled at Aldershot to stop the progress of the invader. In addition to this force, troops were got together at Bristol and Bath prepared to join the Pewsey corps should it advance to the Wiley, or to support it if forced to retreat from the line of that river. The generals in command of the respective corps at Pewsey and Blandford had full liberty of action (subject, of course, to orders to be issued during the progress of the operations), with one restriction—namely, that neither force was to cross the Wiley river before four a.m. on the 6th of September. Before dawn on Wednesday Sir Robert Walpole, in command of the Northern Army, made a night march from Rushall to the coveted Wiley fords. There was a good deal of confusion in the darkness, and wear and tear of horseflesh. When the river was reached no enemy was to be seen, and the umpires decided that the operation was against the rules, and that no advantage was to result from gaining that advanced position. While Sir Robert mastered the line of the Wiley, Sir John Michel moved his infantry to Melbury Abbas, and his cavalry to Tisbury. On Thursday there were some cavalry combats, all favourable to Baker and MacMahon, and bad for Shute and Marshall.

On Friday the battle of Codford Hill took place, and came to an end early by the positions of the Northern Army being completely turned on the right by Sir A. Horsford. He advanced in line with his cavalry on his left and his artillery on the heights above, driving the enemy completely out of Codford and attacking Codford Hill, a tremendously strong position, which the Northerners made strenuous efforts to defend. The fighting was most severe at a place known as Walmpit Hill, which the 50th Regiment and some of the Guards stormed, but were driven back. They repeated their efforts several times, and finally held the ground below Walmpit, the umpires refusing to allow them to advance, as being too weak. Mean-

time General Brownrigg feinted with Carabineers and Artillery on his right and advanced, Harding's brigade at Wiley, Greathed's at Codford, and Bruce's on Greathed's left. The second division crossed at these places, advanced straight up the hill, and took the enemy on the left flank, as he then had front on Codford Hill. The Northerners were undoubtedly out-generalled, but the battle was stopped by the umpires at two in the afternoon, on the ground that the Southerners were not strong enough to force their way. Michel's army retired to their night's camp, and the defending army were in retreat towards Salisbury. The Duke of Cambridge and Prince Teck were present at the fight. Relative to the battle the correspondent of the *Daily News* with the Northern Army says :—"The fighting was full of spirit—it may be said, too full. There was not the remotest trace of the recent experimental essays in practising the new tactical systems confessedly rendered necessary for troops armed with breechloaders from the experience of the late war. Everywhere it was the old thing. Thick skirmishers a little, only a very little, in advance of the supporting line in close formation. Our artillery, judiciously posted at first, was afterwards rattled about needlessly, taking up hopelessly untenable positions, only to limber up again."

There was another engagement on Saturday, the honours of which, says the *Daily News*, certainly seem to belong to General Michel and the Southern Army, which, having by skilful demonstrations compelled the enemy to attenuate the disposition of his forces, suddenly effected a concentration of troops on its right, crossed the river at Wilton, Newton, and Wishford, and made a successful attack upon the left flank of the defending army. The importance of the advantage gained, as well as the tactical skill displayed by Michel in obtaining it, are beyond question. The only doubt is whether Walpole could have been so attacked in real war, if, according to the supposition, Wilton had been held by 3,000 men. This, however, is a point for the umpires; and in the meantime, the credit cannot be denied to the Southern Army of having executed some very pretty manœuvres in a soldierly manner.

The Prince of Wales and a distinguished company were entertained in the evening by Dr. Lush, M.P. His royal highness sat upon the host's right hand. To the right of the prince was General Schönstedt, aide-de-camp to the Duke of Holland, the senior among the foreign officers present; and next to him came Sir H. Storks, the Bishop of Salisbury, and Colonel von Krause, of the general staff in the German army. To the immediate left of the chairman were the Duke of Cambridge, General Davoust, the Duke of Teck, and Mr. Cardwell. Only two toasts were given—"The Queen" and "The Prince of Wales." In proposing the latter, Dr. Lush spoke of the general interest which had been excited in Salisbury by this royal visit. On the part of the people of Salisbury and the district generally, he wished the prince health, long life, and every happiness. The toast having been most cordially drunk, His Royal Highness the Prince of Wales, in replying, said :—

I thank you for the high compliment which you have paid me in proposing my health, and I trust you will permit me to take the opportunity, speaking in this place, of thanking you, as the representative of the city of Salisbury, for the welcome which you have extended not only to me, but to the army which is now round about the city of Salisbury. I feel sure that I am but expressing the feelings of my illustrious relative on my left (the Duke of Cambridge) and of the English officers that I see around, when I say that they will not easily forget the hospitality and kind feeling which has been evinced towards the army on the occasion of the manœuvres during the present year by the inhabitants of Salisbury and the surrounding country. I have also to say what pleasure it affords me—as I am sure it does to every Englishmen who is present—to see at this hospitable board so many distinguished foreign officers who have been sent as the representatives of their different Governments to assist at these manœuvres. I am sure they will look kindly on us; and, however just, and, possibly severe, their criticisms may be upon our army, they will, I am sure, believe that we receive them as soldiers of distinction and as visitors whose presence we highly value. I thank you, sir, as representing the citizens of Salisbury, most cordially for their reception, and I thank you not less for the honour which you have done me personally.

On leaving for Bemerton Lodge, about eleven o'clock, his royal highness was, as before, loudly cheered by the crowd outside the building.

On Sunday morning, at half-past ten o'clock, his royal highness attended Divine service in the cathedral. The corporation, some time previously, had proceeded in state in their carriages, with postilions, maces, &c., to Bemerton Lodge, to attend his royal highness. The prince, who wished to attend the service in a quiet manner, is said to have appeared somewhat annoyed, and passed into the cathedral without taking any notice of his too zealous admirers. In the cathedral close large numbers of persons assembled to witness the arrival of the procession, and the anxiety to obtain places in the interior of the building was very great. The bishop and cathedral clergy met the prince and his suite at the western door, and a procession was formed, consisting of the choristers and clergy, followed by the corporation of Salisbury and the officers, and finally by the members of the royal party, with whom came most of the general officers composing the umpire staff. The sermon was preached by the Bishop of Salisbury.

On Monday what is described as the battle of Yarnbury Castle took place, and the correspondents of the daily papers give rather bewildering accounts of the engagement. Under a change of the instructions, the invaders were ordered to act on the defensive; and they had to resist a vigorous attack on the Northern Army, the final result of which was apparently in favour of the invaders, although both sides claim the advantage. It is stated that Sir R. Walpole had dribbled his battalions all over the field in such a way that they could be massacred in detail, as were his cavalry on Thursday last, and his artillery, as on Saturday, were "nowhere." On his left, he was unsuccessful, except inasmuch as he subsequently succeeded in occupying Wiley. On the right, thanks to Colonel Baker's temerity and Colonel Marshall's good management, he was less unfortunate. After awhile the heavy clouds, the driving rain, and the dense smoke, which could not lift owing to the weight of the atmosphere, so completely obscured the view that the various positions could not be apprehended, and dire confusion was imminent, when his royal highness ordered the bugle to sound, and the combat ceased. The Prince of Wales was present. On Thursday the manœuvres will conclude with a march past.

The *Observer* states that Mr. Cardwell gives a grand banquet at the War Office, Pall-mall, on Friday next, to the military attachés and representatives of foreign courts who have been present at the manœuvres. The Prince of Wales and the Duke of Cambridge will be present.

ELECTION INTELLIGENCE.

PRESTON.—The Speaker's writ for the election of a member in the room of the late Sir Thomas Hesketh has been received. The nomination took place yesterday, and the election is fixed for Friday, the 13th. Mr. Odger has issued an address explanatory of his reasons for appearing at Preston, but it does not appear that he is a candidate; but he complains that Major German had not promised to vote for a repeal of the Game Laws. The town is getting very excited. On Monday night Major German, the Liberal candidate, addressed six meetings of electors in different parts of the town, and at each of them he has described, as bordering upon intimidation or undue influence, the practice pursued at one of the chief mills in the town, owned by Mr. Hermon, M.P., who is supporting Mr. Holker, the Conservative candidate. When the workpeople were paid last Friday evening they were asked if they would vote for Mr. Holker. At five ward meetings which Major German attended on Wednesday, votes of confidence in him were passed. The remaining meeting, held in the Spinners' Institute, was attended by about two thousand adult male Catholics, and they pledged themselves to a man to support Major German. This is looked upon as the most promising feature so far in Major German's candidature, for, as the Catholics hold the balance of power there, and they are now turning over to him *en masse*, his prospects have become very cheering. Nevertheless, the *Standard* contradicts on authority the report that the Preston Roman Catholics will vote for Mr. German. It is (the *Standard* says) altogether false. In the area of the Corn Exchange Mr. Holker delivered a powerful speech, and the audience was addressed by Mr. Hermon, M.P. Mr. Mason Jones has been lecturing at the Theatre Royal, in condemnation of Toryism as compared with Liberalism.

FLINT BOROUGHS.—Sir Robert Cunliffe has been accepted by the Liberals as their candidate for the seat about to be vacated by Sir John Hanmer's elevation to the peerage. Addressing the constituency on Thursday afternoon, Sir Robert said, the first subject he should touch upon would be the Church Establishment in this country. With regard to the question of the Established Church, and all matters more or less appertaining to it, he had a decided opinion. He strongly respected the principles of religious equality, but he declined to bind his hands to the motion for the disestablishment and disendowment of the Church. He did not take a hard and fast line; he did not say, "No surrender," as some Conservatives would, for the subject would certainly come before the country, but he did not consider the present the proper time. The subject was a very complicated and difficult one: as Mr. Gladstone told Mr. Miall they were not perhaps aware of the immensity of the question it would open out. With regard to denominational education, he was ready to favourably consider the repeal of the twenty-fifth clause of the Education Act; and he was also perfectly ready to consider the two bills recently brought in by Mr. Osborne Morgan, the Burials Bill and the Chapel Sites Bill. He should support general Liberal principles, with an economical maintenance of the army and navy. In reply to the question whether he would support Sir Wilfrid Lawson's Permissive Bill, Sir Robert said he would not vote for that bill out and out, but he would vote for a considerable reduction of the liquor traffic; and he should like—but he could not say then how it could be carried out—to see the people having a vote upon the number of public-houses to be in a locality. A representative meeting of the Liberals of the eight contributory boroughs of Flintshire was held at Mold on Monday to decide upon a candidate. Two candidates were present, both Liberals, Mr. Llewelyn Faulkner Lloyd, of Nannech, and Sir Robert Cunliffe, of Acton; both gentlemen addressed the meeting, and the delegates retired to decide. On returning they said they had agreed to support Sir Robert Cunliffe. Mr. John Roberts, of Liverpool, had been recommended as a candidate, but declined to stand, and was in favour of Sir Robert. Mr. Osborne Morgan, M.P., spoke in favour of Sir Robert. The Conservative candidate will, it is expected, be shortly announced.

THE BALLOT AT GREAT YARMOUTH.—The first municipal election in Yarmouth since the passing of the Ballot Act took place on Monday. About half the electors voted, and there was an entire absence of the excitement and disorder hitherto seen at municipal elections. The Conservatives employed two men to mark off on the register the name of each voter as he came out of the booth, thus enabling them to know who had voted and who had abstained from voting. They also published an imaginary state of the poll at ten o'clock, giving their candidate a majority of thirty-three. The poll closed at four o'clock, and the votes were immediately counted, the result being that the Conservative was elected by a majority of 244.

THE LABOUR QUESTION IN TOWN AND COUNTRY.

The operative bakers of London, by way of showing their determination to abide by their demand for a specified working day of twelve hours, organised an open-air demonstration in Lambeth on Saturday evening; and afterwards held a meeting at a schoolroom near Kennington-cross, at which the speakers advised the men to act with firmness and resolution.

A public meeting of builders' labourers was held on Saturday evening, in Trafalgar-square, to receive the report of a deputation which had lately waited upon a committee of master-builders. A resolution was passed, declaring "that the amount at present given as wages to the builders' labourers was not sufficient to enable them to support themselves and families; also, that the meeting pledged itself to use its influence, and called upon all concerned to assist and extend to London and its district the Builders' Labourers' Union, so that, by united strength they might be in a position to command 6d. per hour."

Sheffield seems to be threatened with a strike of the police, the men there demanding an advance of 3s. a week, and eight hours' daily duty.

In consequence of the refusal of the masters to concede another advance of ten per cent., a strike is threatened of 20,000 colliers in South Staffordshire, Worcestershire, and Warwickshire.

The National Agricultural Labourers' Union is beginning to initiate measures for the systematic emigration of the surplus agricultural population of the country. This important question was specially considered at the meeting of the executive committee at Leamington. The desirableness of emigration being judiciously carried out was heartily and unanimously affirmed by the committee as a means of permanently and effectually improving the condition of the labouring classes; and the secretary was directed to ascertain the conditions on which the various colonial Governments will assist the agricultural emigrants, so as to give labourers desirous of emigrating the widest possible choice. It was announced that the agent of the Queensland Government had had an interview with the secretary on the subject, and had consented to waive certain conditions so that additional advantages would be enjoyed by emigrants connected with the union. It is also expected that special facilities will be offered in other quarters. The union has previously assisted emigrants; but this is the first time it has taken the initiative. It was stated that funds will be forthcoming to provide numbers of labourers with free passages.

Lord Lyttelton, in a letter to the *Spectator*, says he does not know what he has been reported to have said about the agricultural labourers at Stourbridge, but this is what he meant to say:—"1. That I thought the labourers not the least to blame in combining in any way they pleased. 2. That I thought they must themselves regret the necessity, if it be so, of being guided by those who had only a theoretical knowledge of the subject, but that in their circumstances it was almost inevitable for them to be led by some one or other *ab extrâ*. Thirdly and mainly, that I hoped they and their advisers would accurately consider the precise object at which they aim. On this I wish to speak a little more deliberately. I mean to inculcate generally the substance of some able letters by Mr. Greg in the *Pall Mall Gazette* a few weeks ago.

Is it the object of the labourers' friends that he should have in money the full market value of his work? Labourers now, like other people who have something to sell, get one year with another about what it is worth, for no one can get much more or much less for any length of time. But they get it partly in money and partly in kind, the latter, no doubt, indicating the straggling relics of ancient feudal manners, and consisting of a great variety of subventions which were ably outlined by Mr. Greg, but which it is hardly necessary to specify to readers of tolerable information. This is one great distinction between agricultural and manufacturing labour. And it is perfectly certain that if the two are to be assimilated, and Mr. Carlyle's "cash-*nexus*" is to rule supreme in both, it will be done completely. The labourer will get his full money-wages, and he will get nothing else at all. I much doubt whether this is what they mean. Wages, speaking roughly and taking a given sum for convenience, are to be raised from 12s. to 15s. The probability is that the 3s. more than represents the additions in kind which the labourer used to receive from his employers and those above him. They will all go, and he will have the money pure and simple. My belief is that he looks, speaking of labourers generally, for both

—the full money value and the traditional additions besides. But this is impossible. I said that he gets now about what he is worth. It is probable that he, in fact, gets a little more, when it is rigidly estimated. I remember the first Lord Ashburton saying in the House of Lords that probably hardly any farmer gave barely what he could not help giving to his men. Lord Radnor, a stiff old economist, replied at once: "Yes; but wages are the price of labour, and whatever the farmer gives more is not wage, but gift." So it is, properly speaking; and is it certain that that state of things must and ought to be swept away?

In conclusion Lord Lyttelton says:—"We are threatened with a winter of strikes, and lock-outs, starvation and rick-burning. The reference is to the disasterous times of 1830 and thereabouts. Now what was the measure which, according to the general and I believe the correct opinion, did more than any other *direct* agency to ameliorate that state of things? The answer is instructive: *a new and stringent poor-law.*"

Ireland has produced the latest thing in strikes. The inhabitants of Nenagh and the railway company of those parts have resolved to strike against the price of gas, and to use oil lamps until the gas company repents of its prices.

The three members for Oxfordshire spoke at the Bicester agricultural dinner on Thursday, in accordance with their usual custom. Colonel North, in returning thanks for "The Army, Navy, and Auxiliary Forces," remarked that the greatest credit was due to Mr. Cardwell for having initiated the autumn manœuvres now going on. The country at large was at last opening its eyes to the fact that the British soldier was a man to be appreciated, and nothing had tended more to bring about this feeling than the autumn manœuvres. In a subsequent speech Colonel North again defended Mr. Cardwell. Fault had been found (he said) that Mr. Cardwell should have sanctioned the employment of soldiers in gathering in the crops. He (Colonel North) took it that the first duty of any Government was to take care that the food of the people should be as much within their reach as possible, and although they might not interfere in any dispute between employer and employed, yet they had a right to step in, as Mr. Cardwell had done, and say, "We cannot allow the bounties of heaven to be destroyed merely because of a difference between employers and employed." There was no doubt that the poor agricultural labourers had been humbugged and deluded by a set of men who did not care two straws for their interest, and whose only object was to look out for themselves. The speaker intensified Bishop Ellicott's figure of speech, and remarked that the best position for those who gave the working men "pernicious advice" would be "a ducking or drowning in the nearest village pond." Mr. Henley on rising was received with vociferous cheering. It was impossible, he said, not to feel that on every side, go where you would, into whatever company you would, everybody considered the nation at this moment in a very flourishing and prosperous state. At the same time, it was well to note the fact that everybody spoke of the circumstance in a sort of bated breath, as if it were not going to last. Another question to which he could not help making some allusion, was the question of labour. It was a matter none of us could be surprised to see turn up in the way it had. When we saw coal-miners, ironstone miners, carpenters, bricklayers, stonemasons, and lastly bakers, all at the same amusement, it was not to be expected that unskilled labour would not be disturbed by the same kind of game. It was impossible not to feel the great change that had taken place in less than his lifetime, in this respect, for, if his memory was not bad, some thirty or forty years ago a vast number of people were sent away at the public expense from Bicester because of the impossibility to find work or provide a maintenance for them. Anyone who looked calmly and dispassionately at the case would see that matters were best arranged between masters and men without any foreign interference. Mr. Cartwright agreed with Mr. Henley in deprecating foreign interference between the farmers and their men, and advocated the introduction of the co-operative principle into agriculture.

THE HIGH PRICE OF PROVISIONS.

On Sunday morning a largely attended meeting was held on Clerkenwell-green — Mr. P. Johnson in the chair — to consider the cause and remedy of the present high price of the necessaries of life. The meeting was held under the auspices of the London Patriotic Society. The chairman, in opening the proceedings, referred especially to the game laws, which he contended were the cause of the present famine price of provisions. He said the price of beef and mutton was enhanced by the turning of Scotland into a great deer forest and grouse preserve, as well as by the multiplication of hares and rabbits, two or three of the last-named consuming as much as a sheep, and all that the wealthy, aristocratic loungers might follow the profession of amateur butchers, or, as they call themselves, sportsmen. Mr. Osborn and several other speakers addressed the assembly, and resolutions were ultimately adopted, affirming that the Land and Game Laws were two of the most prominent causes of the present high prices of provisions, and ought therefore to be abolished, and pledging the meeting to aid the cause by every means in its power.

There was another open-air gathering in Trafalgar-square on Monday night, the object on this occasion being to "demonstrate" against the high price of meat. The weather was wet, and the numbers who attended were small. Mr. Brighty, who moved the first resolution, contended that the real cause of the high price of meat was the restrictions placed upon the importation of foreign cattle. The 1,300 inspectors who superintended the carrying out of those restrictions were, he asserted, influenced both in their appointment and decisions by home cattle-breeders. It was, the speaker argued, the duty of the Government to do one of two things, viz., either to reduce prices or to bring up wages to the same level. The resolution, which embodied the opinion expressed by the mover respecting the restrictions on the importation of foreign cattle, was carried unanimously. A second resolution, however, declared that the land and game laws were the principal cause of the present high price of provisions. This was also adopted, as were two other resolutions, one "protesting against the neglect of our waste lands, and calling upon the Government to take immediate steps to employ all surplus labour in their proper cultivation"; and the other, appointing a deputation "to wait upon the Premier to induce him to take up the whole subject without delay."

OUTBREAK OF THE CATTLE PLAGUE IN YORKSHIRE.

With respect to the outbreak of cattle-plague in Yorkshire, it appears, as far as the Privy Council are informed, that Mr. Berriman, the owner of the cattle, bought them at Hunmanby market on the 19th or 20th of August, and took them by road to his farm at Yapham, near Pocklington, where they arrived on Wednesday, the 28th of August. Soon after their arrival some of the herd were found to have the foot-and-mouth disease, and were treated accordingly. On Wednesday, the 28th August, one of these animals was found to be dying, and others were seriously ill, but cattle-plague does not appear to have been detected till Tuesday, the 3rd of September; therefore, although the local authority took all the necessary steps for slaughter and isolation immediately upon the discovery of the disease, there is every reason to believe that it existed for at least a week without any steps being taken to prevent the infection spreading. It appears that one of the dead animals was found lying in a running stream, which, without doubt, increased the danger. The local authority, as soon as they received information, at once, in accordance with the powers entrusted to them, caused all the animals in the infected herd to be slaughtered—twenty-two in number—and declared the farm at Yapham to be an infected place, together with a circuit of one mile from the field in which the infected cattle were.

The Government have received intelligence of three outbreaks of rinderpest at Bridlington, in the East Riding of Yorkshire. In one of these cases the disease showed itself in a herd of fifteen cattle, belonging to Mr. Walter Gibson, of which twelve have been attacked by the disease. It appears that part of this herd was purchased at Hunmanby. It is also said that the cattle in two of Lieut.-Col. Prickett's fields, and certain other places in the Bridlington district, have been attacked, and the places declared infected.

The Lords of the Council, on Saturday evening, passed an order prohibiting the holding of markets, fairs, &c., in the East Riding of Yorkshire, and in the city of York, except under licence of the Privy Council; and also restricted all movement of cattle in that district, except by licence, the licence for movement from place to place containing, among other stringent provisions, a declaration that the cattle to be moved have not, for twenty-eight days' previously, been in contact with any animal affected with cattle-plague. Their lordships in the same order gave power to all local authorities for prohibiting fairs, markets, &c., in their respective districts; also for prohibiting wholly all movement of cattle into their districts, and the power for applying similar provisions to those to be enforced in the East Riding of Yorkshire.

A special meeting of the Home Cattle Defence Association was held on Monday, at which Mr. John Waller, speaking of the origin of the recent outbreak, severely censured the recent relaxation of the restrictions on the importation of foreign cattle, and said that within a month of the 4th of July, when the Privy Council revoked the orders in force against the importation of German cattle and sheep, plague-infected animals arrived at Newcastle, Hartlepool, and Hull. They might fairly ask what had become of some of these? Replying to a member of the committee, Mr. Waller said he was of opinion that forty infected cattle had left the neighbourhood. Of these some had been sent into Cheshire and Lancashire, four to Scotland, and three to York.

THE HARVEST.

In a letter to the *Times*, Mr. Mechi, of Tiptree Hall, Essex, says:—"I am no alarmist, but I believe that we shall have to pay for foreign corn, in quantity and price, fifteen to twenty millions sterling more than in a good wheat season."

The past week, which with fine weather would have been the great harvesting week, proved most disastrous to the farmers in Cumberland. Oats, barley, and wheat which were standing in stook have been damaged. They are very soft, and in many instances have sprouted to an extraordinary extent.

The *Scotsman* says the harvest in the northern part of the kingdom threatens to be the latest, and also perhaps the most unsatisfactory, that has been experienced since 1816.

A letter from Dublin says:—"Grave apprehensions are entertained as to the result of the harvest in Ireland. The weather has been most unsuitable for harvest operations, owing to almost incessant rain. Saturday was a partial exception, and Sunday was a fine autumn day, but as I write (Monday, 5 p.m.), rain is again falling. All accounts agree that, taking one crop with another, there would be an average yield, but the utmost difficulty is experienced in getting the cereals cut and gathered. Potatoes, it is generally agreed, have suffered more than in any year since the famine years; but the *Farmer's Gazette*, a very careful authority, does not anticipate so extensive a failure of the crop as general report would indicate. All green crops are most luxuriant, and turnips especially, of which there is a large breadth, promise well and are unusually free from the ravages of the fly."

Potatoes are reported very extensively diseased, and prices for sound tubers are tightening. Dealers offer wholesale, 3s. 6d. for rounds, and 4s. 6d. for kidneys, per bushel of five stones; retail, from 1s. per stone. The *Gardener's Magazine* says:—"A comparison of seasons will show that we must look beyond the soil, the mode of preparing the sets, and the time and manner of planting, for the causes of the murrain. In the rainy and sunless summer of 1860 the potato crop failed to such an extent that it was a matter of difficulty to secure seed for the next season, and some of the most popular sorts were absolutely extinguished. When people ask, 'Where are the fine blue and pink potatoes we used to think so much of twenty-five years ago?' the proper answer is that they have been annihilated by the murrain. The intensely hot and painfully dry seasons of 1868 and 1870 were grand potato seasons; for disease was unknown, the tubers were of the finest quality, and the crop was everywhere heavier than, in consequence of long-continued drought, had been anticipated. The potato famine in Ireland was the consequence of long-continued rains, with a temperature below the average at the time the crops were ripening; and in this changeable summer of 1872 the heavy rains of July were the precursors of the destruction we are now lamenting. It cannot be doubted that the ultimate cause of potato disease is cosmical. The conditions out of which it originates are atmospheric, and the state of the atmosphere is always determined by the influence of the sun. The disease first appears in the latter part of July, or it may not appear until August or even September. It never attacks a crop in the early stage of growth, nor does it affect a crop ready for lifting; but it invariably occurs coincidently with the commencement of the ripening process, and its ravages are usually proportionate to the deficiency of solar heat and excess of humidity and rainfall, as compared with the averages of good potato seasons."

Sir Arthur Helps thinks that the great defect of preaching nowadays is, that the sermons appear to be built upon the supposition that the preacher is introducing Christianity for the first time to the notice of his hearers.

AN EGYPTIAN RECORD OF THE EXODUS. The *Cologne Gazette* publishes the subjoined:—"Doctor Eisenlohr, a Professor of the University of Heidelberg and a learned Egyptian scholar, went to England a few months since to examine a papyrus found in a tomb by Mr. Harris, editor of the *Hieroglyphical Standard*. This is the finest, largest, best written, and best preserved of all that has hitherto been discovered in the country of the Pharaohs, forming a roll of 134 feet in length and 16½ inches wide. It dates from the end of the reign of Rameses III. (the Rampsinit of Herodotus), and is thus more than 3,000 years old. It contains most valuable information relative to the political and religious civilisation of Egypt at that distant period, and is written in hieratic characters, that is to say, a mixture of hieroglyphics and signs for letters and syllables. The text is an allocution from Rameses III., "to his people and all the men on earth," on the great deeds of his own reign and of those of his father Setinecht, and grandfather Maneptah II. (Seti), acts which had brought to a term a period of religious evolution, highly important for the study of Biblical writings. Rameses himself recounts how he re-established the ancient Egyptian worship, rebuilt the temples, and endowed them with a munificence on the effects of which he dwells largely. At the end of his address, the King enumerates his warlike exploits and all the services he had rendered to his people. The religious movement alluded to relates to the period of Moses, to the Monotheistic worship founded or restored by him, and comprises all the events which terminated in the ruin of Monotheism in Egypt and the exodus of the Jews. This papyrus is, consequently, of the highest interest for the study of the Mosaic religion and legislation, and is eminently useful to explain, co-ordinate, and confirm a great variety of details. Dr. Eisenlohr recently gave a lecture on this subject at Heidelberg, at a meeting of the Historico-Philosophical Society, and read a complete translation, made by himself, of the historical address of Rameses to his people. A report of the sitting has just been published by Hinrichs, of Leipsic."

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The Nonconformist.

WEDNESDAY, SEPTEMBER 11, 1872.

SUMMARY.

THE meeting of the three Emperors at Berlin comes opportunely at a time when there is so great a dearth of news. The German monarch has done his best to entertain his distinguished guests, who must be nearly worn out with fêtes, military pageants, grand banquets, and popular demonstrations. Though German princes to wait upon these potentates were plentiful, the three Kings—Bavaria, Wurtemburg, and Saxony—did not appear at Berlin; and it is noted that the Czarewitch kept much in the background. The inspired papers are agreed in proclaiming that this Imperial gathering is devoid of political meaning, and is only a manifestation of personal friendship; and the French Ambassador is said to have received the most satisfactory assurances, and an explicit statement from the Czar that he would not on any consideration have come to Berlin to take part in an interview having any object hostile to France. In the intervals of the festivities Counts Bismarck, Gortschakoff, and Andrassy, have found but limited opportunity of taking counsel together. To-morrow this brilliant assemblage of sovereigns and statesmen will disperse, and each Government is to issue a separate note explanatory of the event.

About the time of the arrival of the Czar and Kaiser at Berlin, Mr. Kinnaird, M.P., appeared in that capital with an address to Prince Bismarck from a number of English Protestants, expressing great sympathy with his highness in the arduous conflict in which he is engaged with the Vatican, and admiration of his patience, wisdom, perseverance, and "true liberality." We should hardly have thought the last expression suited to the circumstances. That Prince Bismarck is acting with uncommon vigour in the matter, and that the influence of Ultramontanism is, as the signers of the address say, "disastrous," may readily be conceded. But we doubt the policy of sending such an address from London to Berlin. The Prince acts not from any regard to religious liberty, or objection to ecclesiastical authority, but from motives of State policy. He has expelled the Jesuits by means of a law which savours of persecution. Englishmen had better be silent and neutral in such a matter, and we are glad to find that the signatures of many well-known Nonconformists are not appended to this address.

Our correspondent in America, in describing in detail the principal features of the Presidential campaign in America, speaks of Mr. Greeley's prospects as less promising than has been the case, and of his candidature as being specially obnoxious to the mercantile classes in New York. Maine has given a decided majority for General Grant in its Congressional, as well as its State elections—all the Republican candidates in both cases being chosen, while the election of the Governor, Mr. Perham, shows a gain to the party of 5,000 votes since the last election. General Dix, a popular and respectable politician, is the Republican candidate for the governorship of New York, but it is expected that the Irish vote will give his Democratic rival a majority. The supporters of General Grant profess their ability to win, even if New York and Pennsylvania are lost to them.

On Friday an election will take place at Preston to supply the vacancy created by the death of one of the Conservative members, and the Flint Boroughs will shortly have to choose a new representative in place of Sir John Hanmer, the new peer. In the latter case all sections of Liberals are so united in support of Sir Robert Cunliffe—who is ready to vote for the Burials Bill and the repeal of the 25th clause of the Education Act, but not at present to support disestablishment—that it is doubtful whether there will be a contest. At Preston the Conservatives have generally been in a majority, but the Roman Catholics, on some unexplained ground, have agreed to support the Liberal candidate, and it is thought their vote will turn the scale. What is the *quid pro quo?* The nomination took place yesterday without any excitement, and there is reason to believe that the election in this usually turbulent borough will to the end be conducted so quietly as to give fresh value to the Ballot Act of last session.

The other domestic news of the week is not cheering. An outbreak of the cattle-plague in at least two places in East Yorkshire has excited much alarm among agriculturalists, but the stringent measures of the Privy Council in the infected district may perhaps stamp out this fatal disease before it extends. The conflict between the master and operative bakers in London still goes on, with less probability, however, of a strike of journeymen so general as to leave the metropolis without its usual supply of bread. In the colliery districts the miners are absolutely "masters of the situation." Thus in the midland district a strike of 20,000 men is threatened unless the masters advance them wages, which have been advancing for some years, another ten per cent. With their increased earnings and short hours of labour, the colliers can hardly claim popular sympathy. We must bid farewell to any hopes of a fall in the price of fuel. Indeed, the enormous price of coal, owing greatly to the exorbitant demands of the miners, is greatly affecting the steam-shipping trade, and making our cotton manufacture in Lancashire a very precarious occupation.

THE IMPERIAL MEETING AT BERLIN.

THE Czar of Russia and the Kaiser of Austria have by this time very nearly brought to a close their visit to their Imperial kinsman, William of Germany. If they have not quitted Berlin by the end of to-day, they will take their departure to-morrow. The entertainments of Emperors do not strike one as being either very attractive or very satisfying to the personages they are intended to honour. They consist, for the most part, of military festivities which must be regarded as somewhat *de trop* by those whose whole life is intimately associated with army spectacles or army achievements. Probably, no ceremonious pleasure could be invented which would give to either of the Emperors the slightest touch of enjoyment beyond what they daily derive from their high position. This, however, is their own affair. They will have regarded the late series of *fêtes* and entertainments at Berlin as somewhat of a draft upon their patience and time. It certainly was not with a view to them that the Imperial meeting was conceived or carried into effect. Underneath the glare of dinners, garden-parties, torchlight processions, military reviews, and sham fights, which, no doubt, chiefly riveted the attention of the people who were admitted to participate in them, it is supposed, not without good and sufficient reason, that some serious political object has been forwarded, and that Prince Bismarck has made them a screen behind which to initiate certain ideas of his relating to the future safety of his country.

There is little, if any, ground for supposing that the meeting of the Emperors was planned with any view to concerted aggression upon the rights of their neighbours. It happens that military aggression would be just now singularly inconvenient to any one of them. It is somewhat doubtful, indeed, if the Three Powers could unite in drawing up any instrument which would describe the conditions of a mutually defensive alliance between them. The political part of the business which Prince Bismarck desired to transact at Berlin was, no doubt, transacted, if at all, far more indirectly and informally than any of the magnificent State ceremonies with which the Emperor William showed his respect to his Imperial guests. It was suggested at one time that a Conference would be held, and that each of the assembled potentates, attended by his Chancellor, would solemnly meet in a kind of diplomatic meeting, that they might discuss a European policy with as much freedom as the nature of the case would admit of. But this intention, if it was ever entertained, was abandoned within a few hours of its having been announced. And now we are assured—but, perhaps, on no better authority than before—that the three Governments will probably issue a Circular Note, neither collective nor identical, setting forth the pacific nature of the meeting. The probability is that Prince Bismarck hardly expected to carry on international negotiations under the external guise of protracted and varied military festivities.

He may, however, have been willing to take his chance of what he might find himself able to effect in any binding shape during the stay of the Czar and the Kaiser at the Prussian capital. We should think it more likely that he was anxious to impress France with the notion that if the new German Confederation should be assailed by her in a war of revenge, Germany will not be without powerful friends whom it would be difficult to engage as allies against her. The German Chancellor never despises a moral force, and would always prefer to have it with him rather than against him. He may fairly suppose that the people of the French Republic will all the sooner learn to abandon their purpose of revenge, for seeing that Germany is on excellent terms with both Russia and Austria. The meeting, therefore, was, no doubt, intended to strengthen the pacific tendencies of the European Powers. This is what has been sedulously given out concerning it, and, in the main, we take it to be true. There will, perhaps, have been quiet but intimate conversation between Prince Bismarck and each of the other Chancellors in regard to certain phases of politics specially interesting to the Powers represented; but, it is very doubtful, and, as it appears to us, highly improbable that any conclusions should have been formulated between them on any question whatever.

It should not, however, be assumed that, even in the event of any understanding having been arrived at by the three Sovereigns touching the policy most convenient to themselves in regard to the future of Europe, they have autocratic power to give effect to their designs. It is impossible for them to act, to any serious extent, in these matters without taking into account the will of their respective peoples. We do not say that they might not give enormous impetus towards the maintenance of peace. But that is chiefly because the maintenance of peace is felt to be in accordance with the most important national interests of all parties. Whether, therefore, we regard these potentates as able or unable to give effect to their own combinations, and whether those combinations are with a view to a pacific policy or otherwise, we may pretty confidently cherish the conviction that the future destinies of European States will be, in the main, decided rather by the spirit and purpose of their respective populations, than by crowned heads and Imperial Chancellors.

THE VERDICT OF THE GENEVA TRIBUNAL.

ALTHOUGH some days must necessarily elapse before we are in possession of the text of the judgment which the Arbitrators at Geneva will pronounce on Saturday next, it is no secret that they have decided that England has been guilty of neglect in the performance of her neutral duties to the United States. The precise nature and extent of that culpability is a matter which need concern us very little at the present moment. It is sufficient to know that the verdict has gone against us on the cardinal question of our liability for the depredations of the Alabama and perhaps of one or more of her sister cruisers. Did anybody ever suppose that the inquiry at Geneva would be attended by any other result? From the outset there could hardly be a doubt that the functions of the tribunal would mainly be to assess, on some equitable principle, the damages sustained by the United States. Since the unhappy controversy began we have all along argued that a strong *primâ facie* case was made out against us—our Government indeed had ample warning of the consequences of their acts. One of the most impressive of the many impressive speeches which the late Mr. Cobden delivered towards the close of his life foreshadowed the very demands which have since been made upon us, and which are now virtually settled for ever by the decision at Geneva. Had we chosen to profit by his counsel we might have escaped all the dangers of the last ten years; but it was destined to be otherwise. Lord Palmerston and his colleagues embraced the theory that the American Union was at an end; and even Mr. Gladstone described the efforts of the Northern States to crush the slaveholders' rebellion as "a hopeless and destructive enterprise." It was no doubt very desirable that every mitigating plea should be put forward in our behalf—that proper stress should be laid upon the uncertainties of law, the illness of the Queen's Advocate, the want of legal evidence to enforce a conviction against the suspected vessels, and all the other points upon which Sir Roundell Palmer and Mr. A. Cohen have exhausted their legal acumen; but it is idle to shut our eyes to the fact that the escape of the Alabama was primarily due to the sympathy which our governing classes openly and ostentatiously expressed for the State which Jefferson Davis did *not* create. Let us frankly and with a good grace accept the punishment justly provoked by a series of acts which admit neither of a legal nor of a moral defence. If Lords Palmerston and Russell could have foreseen that the Southern "bubble" would burst, we may rest assured that their perception of what was due to the American Government in the supreme crisis of its existence would have been marvellously quickened, and that if the Alabama claims had ever existed, they would have been of a most attenuated character.

Having paid this tribute to historic truth, we may with the greater reason claim for the present Government the credit of having exhibited a wise and just temper in all the proceedings connected with the Geneva Arbitration. But for this forbearance the indirect claims must have made shipwreck of the Washington Treaty; while the fact that they established those *ex post facto* rules of international law which the arbitrators were authorised to apply to the acts of which the Americans complained, reflected still greater credit upon their patriotic moderation. They agreed that—

> A neutral Government is bound—First, to use diligence to prevent the fitting out, arming, or equipping within its jurisdiction, of any vessel which it has reasonable ground to believe is intended to cruise or to carry on war against a Power with which it is at peace; and also to use like diligence to prevent the departure from its jurisdiction of any vessel intended to cruise or to carry on war as above, such vessel having been specially adapted, in whole or in part, within such jurisdiction, to warlike use.
>
> Secondly, not to permit or suffer either belligerents to make use of its ports or waters as the base of naval operations against the other, or for the purpose of the renewal or augmentation of military supplies or arms, or the recruitment of men.
>
> Thirdly, to exercise due diligence in its own ports and waters, and, as to all persons within its jurisdiction, to prevent any violation of the foregoing obligations and duties.

When Her Majesty's Government not only accepted the rules, but agreed to apply them retrospectively, they virtually consented that the Geneva Tribunal should give a verdict against them on the main issue. And when the extreme stringency of these rules is taken into account, it is matter for surprise that our liability should be estimated at the moderate sum of from two to three millions sterling. We may congratulate ourselves upon the lightness of the penalty, as compared with the exorbitant claims which have been put forward; while, on the other hand, the amount is substantial enough to be regarded by the Americans as some solace for that feeling of injury which has long rankled in their breasts. We will, however, do them the justice to believe that they will derive their greatest sense of satisfaction, not from the payment of a pecuniary indemnity, but from the fact that the tribunal has pronounced their complaints to be well-founded. Their vindication, in fact, is complete; although we think they will be the first to admit that England, by consenting that her acts should be judged by rules of international law, which were expressly formulated for the purpose, has exhibited a praiseworthy desire to lift the controversy out of the region of technicalities, and to be bound by a consideration for principles which, at the time, were only obscurely understood and imperfectly acted upon.

It would have been a great misfortune if the arbitration had gone in favour of this country—if the principle had been affirmed that neither in the case of the Alabama, nor in that of the Florida, nor in that of the Shenandoah, had we violated either of the rules which the two countries have agreed to invest with the sanctions of international law. If we take the case of the Alabama, we find not only that she was allowed to escape from Liverpool eight days after evidence which admittedly established the fact that she was intended to be a Confederate vessel of war had been placed in Lord Russell's hands, but also that she remained two nights and a day at Moelfra Bay, on the coast of Anglesea, without any attempt being made to stop her; and that, although she repeatedly recruited in British ports, she was yet allowed to pursue her career of piracy without interruption. This slight outline of the history of the Alabama gives the most imperfect idea of the assistance which Great Britain rendered to the Confederates in connection with that one ship; but it may be regarded as a self-evident proposition that if the Arbitrators had decided that such assistance was not inconsistent with the obligations of international law, we should one day have bitterly deplored the laxity from which we derived a temporary advantage. The new rules by which we have been condemned will be to us a guarantee of security for the future, and a pledge that no Alabamas will ever prey upon our commerce.

The Geneva Arbitration has rendered a service to civilisation extending far beyond the limits of the two nations, or of the time and generation in which we live. Even according to the views of worldly politicians the Alabama difficulty might have been much more legitimately made a *casus belli* than the wretched disputes which culminated in the ghastly tragedy of the Franco-German war. There were all the elements of another such a tragedy in the Alabama *imbroglio*, except that both parties retained their common sense and considered it better to talk than to fight. The Geneva Arbitration is a triumph of intellect over brute force—of civil virtue over those cruel instincts which men worship under the name of martial glory. The lesson may be lost upon the bedizened men-slayers who are now disporting themselves in all the pride and pomp of the military profession at Berlin; but it will not be lost upon any really thoughtful or Christian man in either the Old or the New World.

DEAR MEAT.

THE outbreak of the cattle-plague in Yorkshire adds another to the other causes of the enhanced cost of meat. Possibly this highly infectious disease may be stamped out, though, as there have been two outbreaks within a few days, that hope is feebly supported. But even if the promptitude of the Privy Council and the energy of the local authorities should succeed, the continuance of the restrictions upon the importation of foreign cattle, and still more, the difficulty of bringing beasts to market when this contagion is in the air, will tend for some time to increase the present high prices of meat. Graziers were never more tantalised. The pastures have rarely been so luxuriant, or fodder more abundant. But the foot-and-mouth disease is enervating our flocks and herds, which were beginning to multiply and increase after the last visitation of the rinderpest. The farmer fears to bring his cattle to market, and at local fairs, as at Barnet last week, the show of animals is very meagre.

Thus it is that at the end of the summer we are witnessing frequent popular demonstrations against high prices, in which those who lately secured higher wages are not backward in taking part. In some places it has taken the form of resolutions to abstain awhile from animal food, which may, in due time, produce an effect on the markets. In others the movement is directed against the Game Laws and other artificial hindrances to the increase of food supplies. There is no doubt that the working classes are quite prepared to support proposals for a sweeping reform of the present land tenure system and the removal of all hindrances to the free cultivation of the soil. When it is continually proclaimed at the open-air meetings "that the poor are to starve that the rich may hunt and shoot," we may find in the iteration of such sentiments, however extravagant, a serious reason for anxiety. If the price of meat continues to rise, these ominous utterances will be made with increasing, even savage intensity, and the land tenure question will become the question of the day, to the consternation of those who deemed that the conflict on this subject would not arrive in their time. It is of no use to denounce the new agitation as being the work of professional agitators; it is rather the spontaneous ebullition of working-class feeling, insignificant, perhaps, at present, but destined apparently to assume formidable proportions, unless the present state of the food-market undergoes a change for the better.

Our working men are in general sensible enough to perceive that the present high prices are not the result of a butchers' monopoly. The retailers of meat are at their wits' end to meet the exigency which has arisen. In many places they have partially closed their shops, and obtain only limited supplies from market. It is different in London. In districts like Lambeth, Clerkenwell, and Whitechapel prices are comparatively low, but the joints are smaller in size, and the quality of the meat for sale is remarkably deteriorated. Although his wages have been increased, the artisan finds them insufficient to obtain the same quantity of food which he could procure with smaller earnings a few months ago. Everything seems to have risen in price to an extent far exceeding the average rise in wages.

But how is an increased food supply to be obtained? We may, by the proper utilisation of sewage, largely increase the meat-producing capabilities of our existing pasturage, and even, by the fertilisation of soils now barren, extend the acreage of our grazing lands; but all this is a work of time. Lord Derby, indeed, seems to think that should the wages of agricultural labour continue to rise, there is a probability of the farmers sowing their cornfields with grass; but such a result is not probable so long as wheat maintains its present price, and the chances of rearing, free from disease, a moderate sized flock or herd are so precarious. If the farmers find the price of labour rising too high for them, they will have recourse to labour-saving machines on a far more extended scale than at present. Therefore, we need not anticipate that the agricultural strikes will indirectly lead to an increased home-supply of meat. If we glance at the continent, we find precisely the same causes in full operation, and with the same results. If continental countries export hither their cattle and sheep, it is not that they have a surplus of animal food, but because we, being one of the wealthiest nations in the world, can afford to pay a better price than any other people. But, for the moment, the continental source of supply is virtually closed to us by the recent Order in Council. A demand for the removal of those restrictions forms part of the new cheap food movement. But, if those restrictions be removed, what is to prevent the importation of diseased cattle? Even the watchful vigilance of the Privy Council has not availed to keep out the dreadful rinderpest. For some time to come, therefore, we must regard supplies from the Continent as unavailable.

South America at one time seemed likely to become a great depot for the supply of animal food, but the evil reputation of "jerked beef" did much to damage its position in the market. However, large quantities of tinned meats are now once more coming from its plains, which command a fair price; but the quality of the meat is greatly inferior to that from Australia, and until this drawback is overcome, the quantity of South American meat in the market, although large, will not be sufficient to affect prices. The imports of bacon, ham, and salt pork from the United States have enormously increased, and have done much to meet the deficiency occasioned by the scarcity of fresh meat. Probably the consumption of salt provisions among the labouring poor was never greater than at the present time. Should vegetables, especially potatoes, however, continue to rise in price, there is a danger that new forms of disease, of a scorbutic character, may arise among the habitual consumers of cured meats. All this is giving increased importance to the Australian meat trade, which is rapidly assuming enormous dimensions. There are indications on every side that meat-preserving is likely to become

one of the great colonial industries, and one which will do more than anything else to bring down the price of fresh meat. But, although the prejudice against the use of tinned meat is dying away, the masses do not as yet take kindly to it. At the metropolitan meetings it is scarcely mentioned, save in half contemptuous terms. But what if the London butchers take to retailing it? In that case the result would be speedily shown in the exhaustion of the stocks now in this country. People will not go the grocer to buy their dinner; they will go to the butcher. So long as meat was cheap and customers plentiful, the butcher refused to have anything to do with colonial beef and mutton; but now that customers are few and profits scarce, he begins to think he might do worse than sell tinned meat. At Newcastle some butchers have tried the experiment with great success. Unquestionably, if the butchers once fairly take to the retailing of Australian beef and mutton, the present difficulties arising from short supplies will be, to a great extent, met. In the meantime, it is clear that for some time to come we shall need all the meat, fresh or preserved, that is procurable at home or abroad, if we would avert famine prices and the serious consequences which invariably follow a scarcity of food.

HOW IT STRIKES A STRANGER.

September 9, 1872.

Here is an extract from the *Times* about the Preston election, which so remarkably confirms what I endeavoured to say a week or two ago, that I cannot help reproducing it:—"The advocates of special schemes are very busy, promising help to that side which will favour them, and by implication opposition to those who reject their ideas. The Anti-Contagious Diseases Act people have this week had a large meeting. Last night the Permissive Bill supporters had a large gathering in the Corn Exchange. The women's right advocates are in the field; so are the anti-vaccinators." The position of Major German, the Liberal candidate, cannot be very enviable. He desires to get into Parliament, and his only chance lies in blunting the edge of the opposition of as many sects as possible. I know nothing of him—whether he be honest or dishonest—but one thing is clear, that in a borough like Preston, where parties are evenly divided, a Liberal candidate with strong opinions upon any subject which vitally interests people, is *pro tanto* disqualified, and that the temptation to the profession of a poor, mean, colourless creed, is very great. Years ago the temptation did not exist. For a century or more the Liberal party had an arrear of reforms to bring up, and had a desperate struggle to achieve them. They were of sufficient importance to extinguish minor differences of opinion. The first Reform Bill, the abolition of the Corn Laws, the disestablishment of the Irish Church, were such great measures that all Liberal electors felt themselves justified in voting for any man who would support the Government in carrying them. But the leaders of the Liberal party have come to the end of their programme. They do not mean even to give us law reform, and the natural consequence is that the Liberal candidate finds it very hard to justify his existence. I frankly avow that if I were a Permissive man, for example, I should feel that my hobby was of more importance than a mere vague personal attachment to Mr. Gladstone, Mr. Goschen, and Mr. Bruce, and should vote accordingly. The Tichborne claimant is counselling his friends to vote for nobody who does not believe in him, and something may be said even for such advice. Until a new Liberal party shall arise strong with some new aspiration, nothing but personal representation can prevent the invasion of slow, stupid, meaningless parliamentary mediocrity. The fog is coming even now, and will gradually spread itself over every sharp outline and every spot of sunshine wrapping the House of Commons in a uniform level obscurity.

The strain which has been put upon the news-creating department of the daily papers may in some measure be estimated from the inordinate expansion of the police reports, and the history of those blessed Manœuvres, without which the daily sub-editor must have been driven to utter despair. The story of the Manœuvres, although it fills such a large space, is not, I imagine, deeply studied. There is not much that is attractive to the non-professional ordinary reader in the descriptions of sham battles, upon the issue of which nothing depends; and, moreover, we all of us are haunted with a suspicion that these correspondents who write so much are rather writing their own manœuvres than those of the opposing forces, and do not really possess the profound knowledge of the art of war which they assume. For my own part, the speeches of Mr. Holker, Q.C., forming the continuation to one which I have already noticed, have appeared to be the most amusing reading of the week. Judging from the constant reference to Mr. Miall, he must be a great bugbear of Preston Conservatism, and it is very satisfactory to find that he is so. Mr. Holker's reasons for resisting the disestablishment of the English Church are "that this country ought to be avowedly a Christian country, and it cannot be avowedly a Christian country unless the altar is reared in the land, and that altar is the altar of the established religion." Thoroughly characteristic of a Parliamentary lawyer is such a sentence as that. "Rearing the altar," is just the phrase which he would be likely to appropriate, and the exquisite series of jumps by which we arrive at a conclusion in favour of Establishment, from the presumption that the country should be avowedly Christian, betrays the jury advocate whose object is to beguile a dozen average householders into a verdict, without much scruple as to the means by which the trick was to be accomplished. But Mr. Holker, Q.C., is astute enough to know that he must not depend upon Church votes alone. There are Wesleyan Methodists in Preston, many of whom generally go with the Tory, and so Mr. Holker, Q.C., discreetly "hedged" a trifle, as follows:—"It is not for me to say that I think the established religion of this country ought to have a monopoly. I do not ask you to believe that the established religion is a better religion than any other; that those who are priests in that religion and disciples of that religion work more consistently or more earnestly than disciples of other religions. I know it is not so. I know perfectly well that the members of all religious bodies in this country work with equal zeal, and are equally good servants of the Master whom they serve; but nevertheless I think—I speak as a politician now, and not as a religionist—it is a good thing to have an established religion, and to let it go forth among the nations of the world that England is a Christian country, has a Christian faith, and professes it." It is clear that religion as well as politics is one of the things into which Mr. Holker, Q.C., never "looked" until driven thereto by Preston exigencies, and he has not got up the religion quite so well even as the politics. It is doubtful whether any really religious person in Preston will approve the doctrine that the members of *all* religious bodies in this country are equally good servants of their Master—Jews, Unitarians, Ritualists, Evangelicals, Calvinistic Methodists, and the rest. Certainly the bigots will not approve it, and if the utterances of Mr. Holker, Q.C., attract any attention whatever in Preston he will find he has made a mess of it. But the probability is that they attract no attention. It is more than likely that the very persons who cheer him, see through him thoroughly, and laugh at him. It is a hollow farce, which they know to be a hollow farce, but for a variety of reasons it suits their purposes to sanction it.

To turn to a more congenial subject. Most Londoners who are fond of the country know that just where the great chalk rampart ten miles south of London dips down into the clay basin in which the city stands, there bursts up a series of springs. They are most frequent between Croydon on the east and Ewell on the west, and the wanderer in those regions at night, when everything is quiet, hears the sound of waters continually. The chalk downs are a great natural reservoir for the rain, which sinks down until it reaches the level of the clay, and then it breaks out. Nothing can be more beautiful than these natural fountains. There is one by the dusty high road at Ewell which is really a miracle of purity, and the ordinary human being, ungifted with poetic powers of expression, looking down into it, feels that he has no words which will fit it, and that it is a sight *transcendent*, like a mountain, music, or the sea. The symbolism of the thing is infinite. Coming from such a depth, its temperature does not vary like that of surface waters. It does not freeze in winter, and is cold in summer. Coming from such a depth, too, it never fails. In Carshalton, about midway between Ewell and Croydon, a number of springs unite, which spread out into lovely ponds, and form the head-waters of the river Wandle. Mr. Ruskin noticed them in one of his books, and tried to rouse the people who lived round about to do something to keep them in order. And in truth, at the time he wrote, their condition was deplorable. They were used as cesspools; and the living immaculate stream, almost at the very moment of its birth, was contaminated and fouled with unnameable filth. It was absolute suffering to a sensitive person to see it so treated; it was like the ruin of childhood. Happily the sewage has now been diverted; but one of the ponds remaining in a very neglected state, Mr. Ruskin has determined to restore it at his own expense. It has been lined with flints, paved with seashore pebbles, fenced from the intrusion of cattle; at once protected and developed. It is not yet finished, but when it is complete it will be a worthy and characteristic monument to Mr. Ruskin's memory.

C.

MEN AND THINGS IN AMERICA.

(*By a Cosmopolitan.*)

THE QUADRENNIAL CONFLICT.

The bitterness, ferocity, and wild enthusiasm of the struggle for the Presidency increases daily. An influential journal declares that never before has there been so much lying and unscrupulousness as in this contest.

As I have said in a previous letter, I have recently been on a tour through a number of States. The great interest of the campaign centres in New York and Pennsylvania. The Grant party claim that they can elect their candidate without either New York or Pennsylvania, and the Greeleyites have plumed themselves greatly on their ability to carry both these States. As far as I can judge, however, I think that the result is doubtful, and that the parties are pretty evenly divided. Taking the whole Union into account, I should consider Grant's chances at present far ahead of Greeley's. Uncle Horace himself, in a private letter written with his usual indiscretion, and which in some way got into the papers, has acknowledged that his chances are not good in the North. In the South he will get the white votes, and Grant will poll the negroes. In the West, Grant has, on the whole, the preponderating advantage.

The political profligacy, too, that obtains in America, has been shown in two curious and startling exhibitions of corruption in high places. Judge Settle, the chairman of the Philadelphia Convention which renominated Grant, was proved guilty of bribery during the North Carolina election, and the chairman of the Democratic Convention, Mr. Doolittle, has been proved to have *done too much* in the way of selling his political influence to private adventurers who went into cotton speculations during the rebellion. The Democratic papers abuse Settle, and are silent about Doolittle. The Republican press is down on Doolittle, but omits to notice Settle's little mistakes—in being found out. That is all to be expected in a Republican country. As De Tooqueville said, elective Governments are peculiarly liable to corruption. That being so, why trouble about it? Let political nature follow its ordinary course.

While many Republicans have gone over to Greeley, it is probable that more Democrats have transferred themselves to Grant. It must also be noted that while the Republicans are a unit for Grant, there are a strong body of original Democrats who decline to depart from the old standard for either Grant or Greeley. These Simon Pure Democrats are going to have a convention of their own at Louisville in September. Ex-Governor Wise, of Virginia, is of this party, which will, it is said, propose Charles O'Conor as their candidate for President. Mr. O'Conor is the foremost member of the American Bar, a man of the highest character, and as pure in politics as he is sincere in his Democratic faith. If he is brought into the field he will greatly damage Greeley's chances, and will proportionably benefit Grant. [This convention has been held, and nominated Mr. O'Conor for President, and Mr. C. F. Adams for Vice-President. Both declined, and the convention adjourned without making any new nominations, intending to run O'Conor and Adams as candidates, in spite of their refusal.]

The great strength of General Grant lies in the confidence with which he has inspired business men. The merchants, bankers, and tradesmen support him because they say he is "a safe man." On the other hand, Greeley's vagaries have been so extraordinary all through his career, that everybody regards him as like the Irishman who "never opened his mouth without putting his foot in it." Commerce and trade are shy of such a President. Wall-street is afraid of him. One of the greatest merchant princes in New York, A. T. Stewart, a man of renown all over the world, has declared that Greeley's election would be "a national calamity."

Democratic papers describe Grant as a drunkard,

a *roué*, and a corrupt bribe-taker. Yet it is singular to observe the unanimity with which the religious press, headed by the mighty *Independent*, support him. The endorsement of the religious papers counts for more here than it would in England, and hence Greeley has powerful influences to contend with in a quarter which most of all is likely to fight him strenuously and persistently. Grant has also a vast constituency of disbanded soldiery. The men who followed him to victory at Richmond are hopeful that they will follow him to victory at Washington. These veterans of war are exceedingly bitter against Greeley, because, they say, he made the war by writing up the lawfulness of secession, and then taking care to avoid all personal danger. The fact that he ostentatiously bailed Jeff. Davis gives him no favour among the ex-soldiers. They say that it was a "little game" for electioneering purposes, in view of present events.

Whatever may be said of Grant and Greeley, there can be no question as to the superiority of the Republican Vice-Presidential candidate, Henry Wilson, to Gratz Brown, the Democratic nominee. Emphatically a self-raised man, Mr. Wilson has lived a long life of philanthropy and usefulness, while as to his competitor—least said the better.

The *Albany Argus* has an original mode of attacking Grant and Wilson. The *Argus* says they both bear false names. It asserts that Grant's name is Hiram Ulysses and not Ulysses S. Grant, and that Henry Wilson is in reality Jeremiah Colbaith. If Mr. Wilson was indeed once afflicted with such appellatives as Jeremiah and Colbaith, he surely acted wisely in legally getting rid of them. It was, however, as Ulysses S. Grant that the President won his fame, and it was as Henry Wilson that the future Vice-President earned his honourable reputation. There seems, therefore, something spiteful and hypocritical about the *Argus's* moralising remarks on the sin of *aliases*. It would appear as though the Greeleyites were hard up for arguments.

While there is but little to admire in Horace Greeley's present position, it would be unfair not to observe that in the Southern States particularly he has supporters who are animated by the noblest motives. These men, impoverished by the war—their farms destroyed and slaves freed—are desirous of accepting the situation. But they seek deliverance from the *horde* of bloodsuckers who at the close of the rebellion fastened on the very vitals of the South. I do not wonder that Grant is unpopular among the whites of the Southern States, for I have myself witnessed the rapacity and villany of the Government officials in some of those States. The Freedmen's Bureau, for instance—an institution good in its conception and design, and generously supported in England—was adroitly used by politicians to buy negro votes; and worse than that, the funds entrusted to the agents of the Bureau were frequently embezzled. I could point to men high in position who made their fortunes out of that "little spec" called the Freedmen's Bureau. Groaning under the Grant despotism, and yet yearning for peace, the South holds out her hand to Sumner and Greeley in evidence of her desire for a re-establishment of the old fraternity. The gentlemen who support Greeley in the South must not be confounded with the Tammany mob who will vote his ticket in the North. But even now the South would, I am persuaded, prefer Grant to Greeley if the former would make a clean sweep of all the wretches who, under the shadow of his name, are robbing the people. A high-minded son of the Chivalry said to me—"Grant is really a better man than Greeley, but Grant's agents in the South are —*the devil.*" This cannot be gainsaid.

The South has had to forgive Greeley much. At first he encouraged secession—"*Let our wayward sisters go!*" Afterwards he infused a bitterness and malignity into the Northern mind exceeding anything I know of, except Nana Sahib's hounding on of the Sepoys during the Indian mutiny. Again, Mr. Greeley wrote about the Confederates words that ought to make every friend of humanity blush:—

> But nevertheless we mean to conquer them—not merely to defeat, but to conquer, to subjugate them—and we shall do this the most mercifully the more speedily we do it. But when the rebellious traitors are overwhelmed in the field, and scattered like leaves before an angry wind, it must not be to return to peaceful and contented homes. They must find poverty at their firesides, and see privation in the anxious eyes of mothers and the rags of children.

He also urged that the war should be *one of extermination*:—

> The people, whose Constitution and Union is at stake, will tolerate in their rulers anything necessary to preserve them. They will forgive them for doing almost any act tending to this end. But they will not excuse them for hesitation, timidity, blundering, nor especially for doing or not doing anything through fear of hurting, or despoiling, *or even exterminating Southern traitors.*

How intense must be the anxiety of the South for harmony and peace, when such extravagant, not to say wicked, utterances as these are condoned!

Events may change before the election, but at present a poll would return Grant with a good majority. Before November something may occur to alter everything. Politics here are always see-sawing, and no man can tell what a day may bring forth. Nevertheless, Greeleyism, whether victorious or defeated, will fulfil a useful mission. Greeley out of the question, his party will do good. Greeleyites are now as anxious as the Grantites to get negro votes. Hence our African brother is steadily advancing to the full enjoyment of his rights.

There can be no doubt that the Presidential election is altogether an insufferable nuisance—injurious to public morals, religion, industry, trade, and commerce. No good comes of it; but the *net* result is that we in England, under a republican monarchy, have "*a purer press and more fearless public men.*" Relying on our incorruptible Fourth Estate, and the unimpeachable virtue of our public men, we may watch the diseases of American politics with thankfulness that we are spared their endurance. Let us reform, but not overturn!

Mr. Greeley comes before his fellow-citizens as the champion of the "one term" principle in regard to the duration of Presidential service. It is characteristic of the man that until it suited his purpose he never saw the advantages of the "one term" policy. In 1867 he said in the *Tribune*:—

> We do earnestly believe that General Grant's four years will serve to efface all the ugly scars left by our late fratricidal war; but if not, *we shall have to insist on his serving a second term*, and that will certainly see the good work completed.

Was there ever a greater political weathercock?

Frederick Douglass has many friends in England, and this is what he has said on the two candidates:—

> I can say of President Grant this, that I know of no public man in this country, in whose presence I feel more at home and ease than that of the calm, steady, modest, and unassuming man who now sits in the Presidential chair. I want General Grant to be President four years longer, because he is accessible to the poor man, the rich, the white, or the black—to all, without regard to colour or race, religion or nationality. He is a good man. If I ever met a good, honest, true man, it is in the person of Ulysses S. Grant. He respects the rights of the black race, especially so because their rights are menaced. He does not love the black any more than ordinary men do; but he has a keen sense of justice, a keen feeling of fatherly protection and care. He is a man of but few words, but those few tell me that under his wing, more than under the wing of Horace Greeley, or under any other candidate that the Democrats will support, will the coloured man be safe.

As an old member of the London Emancipation Society, I think my former colleagues can have no difficulty in deciding whom they ought to sympathise with in this struggle. On the one side is Grant—supported by Garrison, Phillips, Fred Douglass, Wilson, and the old abolitionists. On the other—Greeley, with Charles Sumner, the fretful and bitter critic of England, who invented the absurd claims for "indirect damages," and a crowd of political jackals, wanting to swoop down on office.

NOTE.—You will have observed that the Greeley jubilations on the North Carolina election were thrown away. Grant had a great victory in that State. "Don't put your trust in"—telegrams.

CUTTINGS FROM AMERICAN NEWSPAPERS.

It is stated that J. G. Bennett bequeathed 250,000 dollars to the building fund of the great cathedral on Fifth Avenue, New York.

The Rev. Hugh Stowell Brown, the eminent Baptist preacher of Liverpool, says the *New York Independent*, arrived in this city last Sunday morning. He was expected on the previous day, and appointments had been made for him to preach three times on Sunday. Two of these appointments he fulfilled by preaching for Dr. Armitage, in this city, on Sunday afternoon, and for Dr. Pentecost, in Brooklyn, Sunday evening. Mr. Brown has a wide reputation in his own and the other denominations in this country, and he will have during his stay abundant evidence of the close fellowship which binds together the Christians of the Old World and the New.

An observation of our watering-places and other summer resorts (says the *Christian Union*) shows always an immense preponderance of women over men. The scarcity of beaux is a proverb. Where are the husbands and fathers and brothers of all these ladies? The answer is plain enough: they are at work. The class of men who have leisure to be idle all summer long, or for any considerable part of it, hardly exists in America. With the women it is very different. In the poorer classes, of course, both men and women find scarcely any intermission of toil. But with the American family of moderate wealth, it seems to be the pretty general rule that through the hot weather "mother" and "the girls" should be off in the country, while Paterfamilias and John stick to the office or the store. It strikes us that society is so arranged that the American young lady has a pretty easy time of it compared with her prother.

The editor of the same paper makes a note of a remarkable and gratifying invitation:—In one family celebration are to be included the arrival of Mrs. Orphany Teeple, of Woodbury, Conn., at her 100th birthday; and the fiftieth wedding anniversary of her son and daughter, Mr. and Mrs. Bradford J. Hull. This sounds like a romance; but the veritable cards of invitation are before us for September 17th. It is announced that five generations are expected to meet at the old home. A "golden wedding" indeed! We doubt if its like has been seen since the days of the patriarchs. May peace and joy be with all that gather there!

THE FUNERAL OF THE LATE DR. LOWELL MASON took place at Orange, N.J., on Thursday of last week, and was an occasion of peculiarly solemn interest. The services were conducted by his postor, Rev. George B. Bacon, D.D., and included singing by a select choir of eminent vocalists from New York, Brooklyn, Jersey City, and Newark. The procession to the grave was very long. Dr. Mason leaves several sons, of whom Henry is the senior partner of the celebrated organ manufacturing firm of Mason and Hamlin, in Boston, and resides in Brooklyn; William is an eminent pianist and successful teacher of that instrument in New York; and Daniel G. and Lowell (if we recall the names aright) compose the musical publishing house of Mason Brothers in the same city.—*Boston Congregationalist.*

THE REV. W. M. PUNSHON, M.A., the president of the Wesleyan Conference of Canada, had a rather alarming adventure during his recent visit to the province of Manitoba. In company with several ministerial and lay friends, he embarked at Farnia on board the steamer Manitoba, for Duluth. When crossing Lake Superior, in a dense fog, the vessel struck upon a rock a short distance from Michipocotan Island. Soon there was fifty or sixty feet of water in the stern of the ship, but the bow was right ashore—the spot where the vessel had run aground being fortunately where there was a fissure in the rock. This, doubtless, saved the vessel from going to pieces. After spending two days on the island, the passengers and goods were taken on board by the ship Cumberland, the Manitoba being taken into shallow water, where she speedily sank. Mr. Punshon spent one day at Duluth, and then proceeded on his journey.

THE CHINESE IN AMERICA.—A new working-class movement is reported from the United States. The men employed at the great iron works and manufactories in Pittsburg, Pennsylvania, have had a demonstration to denounce the introduction of cheap labour from China, and the meeting agreed to support no candidate for office who is not in sympathy with its views. It is daily becoming more certain that the "Heathen Chinee" is destined to a remarkable career in the New World. He is not only willing to work for half the wages demanded by an Irishman or a negro, but he is a hard worker into the bargain, and there is practically "no end" of him, in point of supply. In spite of all opposition he has overrun the Pacific States, where several inferior branches of trade have been abandoned to him, and it would seem from the Pittsburg movement that he now threatens to invade the wealthy and populous East—with effects upon the labour market that may well inspire the highly-paid artisans with anxiety.

QUINCY AND THE ADAMS FAMILY.—No New England view compasses more objects grateful to the eye than that from Wollaston Heights; few, if any, more objects memorable in history. The scenes from Holyoke or the White Mountains may awaken feelings of sublimity, yet they fail to delight and instruct like the picturesque view here spread before the eye. The suburbs of Boston are delightful, on whichever side we view them; but from these pure and elevated grounds the aspect is peculiarly enchanting. On the east, reaching far away in the distance, lie villages, hamlets, farms, and forests, beautifully interspersed; while directly in front, to the north, is spread out the magnificent harbour, with its many islands bristling with forts, lighthouses, and public buildings, past which glide the immense fleet of sail, constantly departing and returning from the shores of every nation. Farther to the west loom up Dorchester and Boston. Looking down almost at your feet, at the east, over a beautiful, cultivated lawn, the eye discovers, half-concealed amid the foliage, several venerable mansions. Among these, the most worthy of note is the gambrel-roof dwelling, built and once occupied by John Adams, and later by his illustrious son, John Quincy Adams. This estate is now occupied by the Hon. Charles Francis Adams, a grandson of the builder, and is retained in its original form almost intact; especially the sundry barns, granary, and sheds, which show the marks of age too visibly to be ornamental elsewhere than in this ancient town. John Adams was famous for his purchases of real estate, and at his death was owner, in company with John Quincy Adams, of a considerable portion of the best sites in the town, including President's

Hill and Mount Wollaston. To these lands his descendants have held with the "Adams tenacity." repelling many an enterprise which, if allowed a foothold, would have added to the beauty and wealth of the town. The Conservative character of the family, and the desire to maintain its identity, is seen in the will of John Quincy Adams, giving to the oldest grandson the beautiful Mount Wollaston, so famous in Puritan history, on condition of his erecting on its summit a mansion of given form and cost. This mansion Colonel John Quincy Adams is this season erecting on the site of Morton's Maypole, which so annoyed the Puritan ancestry of the region. Last season the summit of President's Hill was occupied by a stately edifice, built by Colonel Charles Francis Adams, jun., another grandson of "the old man eloquent." Thus these magnificent acres are sure against a miscellaneous occupancy for at least another generation. The Adams family have ever been noted for regularity in personal habits, industry, and frugality, bordering on parsimony even, and especially for detailed plans looking to the future disposition of their estates. Thus John Adams gave in his will the income of certain lands in the town for the erection and support of an academy. Some forty-five years after his death, the conditions of this will matured, and recently a unique building of English style has been erected on the very site of the mansion of the Rev. John Hancock, father of the famous signer of the Declaration of Independence, the needle-shaped spire of which is clearly visible from the spot where we are writing. Just beneath this spot, to the north, is the famous Quincy Farm of some 300 acres. At the farther end of a long park of elms, and half buried in foliage, are the mansion and barns of Hon. Josiah Quincy, once the summer residence of his father, the late President of Harvard College. The Quincys, unlike the Adamses, have been ever noted for sympathy with *living* enterprises, as Quincy Market in Boston, and sundry railroads which have added so much to the wealth of New England, will testify. The present occupant is here enjoying the evening of his days as a true gentleman farmer, demonstrating the important fact that *pure* milk may be produced and made remunerative, even in the suburbs of a great city. These beautiful heights, and the fine farm and buildings of the National Sailors' Home adjoining, have shared sympathy and encouragement from this same source. Some three years ago, the charming Heights of Wollaston were purchased and laid out with broad avenues, preparatory to making this spot a residence for business men from the city who would appreciate the pure and picturesque. Safeguards against cheap structures and a miscellaneous population have so far precluded whatever might be objectionable to purity and refinement. No liquor shops or any other nuisance, can, by the terms of the deeds, be built here. A fine Baptist church is being erected, and the land for a Congregational, has been selected, both on sites which command views beautiful almost beyond expression. Every effort should be made to give a moral and religious bias to this growing community, already numbering more than eighty fine dwellings, and promising soon to number a population of some thousands.—*"A. W. S.," in the Boston Congregationalist.*

DR. CARPENTER'S ADDRESS.

Dr. Carpenter, the President of the British Association, in a letter to the *Echo* has the following explanation of his recent address in reply to some criticisms. The address, it appears, has been spoken of as "theological" in its tone throughout, and it has elsewhere been imputed to him that it was intended as an attack upon the philosophy of Professors Tyndall and Huxley. The president writes in reply:—

"Now nothing was further from my intention than either to give a theological turn to my address, or to make any attack upon the philosophy of my two valued friends, whom I believe to be, in regard to most, if not all, of the philosophical questions I have treated, at one with me.

"But I did set myself to combat a mode of thought on scientific subjects which I know to be very prevalent among half-educated scientific men, who have never studied the constitution and working of their own minds, and which has been carried out most fully by a certain school of (so-called) nature-philosophers in Germany. Of the tenets of this school, a small work by Dr. Buchner, entitled 'Kraft und Stoff'—Force and Matter—which has run through many editions, and has been translated into French, may be considered an exponent. These tenets are (I write from recollection, not having the book at hand) somewhat as follows:—

"1. That we know, and can know, nothing of the external, save matter, and the laws of matter.

"2. That these 'laws' are fixed, unchangeable, and self-acting.

"3. That there is consequently no necessity for a God, since nature can do very well without one.

"4. That if there be a God, He is limited in His action—just as man is—by the 'laws of matter,' which He can no more control than man can; and that He is, therefore, in his relation to nature, only a higher kind of man.

"Now my object was to show:—

"1. That what we call 'laws of nature' are simply our own expressions of the orderly sequence which we discern in the phenomena of the universe; and that as all the history of science shows how erroneous these have been in the past, so we have no right to assume our present conceptions of that sequence to be either universally or necessarily true.

"That these so-called 'laws' are of two kinds—one set being mere generalisations of phenomena, of which Kepler's 'Law of Planetary Motion,' or the 'Laws of Chemical Combination' are examples; whilst another set express the conditions of action of a force, of which the existence is, or may be, made known to us by the direct and immediate evidence of our own consciousness, our cognition of matter being indirectly formed through the medium of force.

"3. That 'laws' of the first kind (which we may for convenience term phenomena) do not really explain or account for anything whatever. Nothing is more common than to hear scientific men speaking of such laws as 'governing phenomena,' or of a phenomenon being 'explained,' when it is found to be consistent with some one of such laws; though the fact is that the law is a law, merely because it is a generalised expression of a certain group of phenomena; and to say that any new phenomenon is 'explained' by its being shown to be in conformity to a 'law,' is merely to say (as Professor Clifford well put it in his lecture) that a thing previously unknown is 'explained' by showing it to be like something previously known.

"4. That, on the other hand, every 'law' of the second kind (which we may distinguish as dynamical) is based on the fundamental conception of a force or power; so that if the existence of such a force (as that of gravity or electricity) be admitted, and the conditions of its action may be accurately stated, then the law which expresses them may be said to 'govern' the phenomenon; and any phenomenon which can be shown to be necessarily deducible from it may be said to be 'explained,' so far as science can explain it. But the utmost that science can positively do, as I stated towards the conclusion of my address, is to demonstrate the unity of the power of which the phenomena of nature are the diversified manifestations, and to trace the continuity of its action through the vast series of ages that have been occupied in the evolution of the universe.

"5. I expressed the opinion that science points to (though at present I should be far from saying that it demonstrates) the origination of all power in mind; and this is the only point in my whole address which has any direct theological bearing. When metaphysicians, shaking off the bugbear of materialism, will honestly and courageously study the phenomena of the mind of a man in their relation to those of his body, I believe that they will find in that relation their best arguments for the presence of infinite mind in universal nature.

"Now, the only expression I have ever met with in our own language, of the Philosophy which (as I have said) worships the order of nature as itself a God, was uttered by Miss Martineau in her book on 'Man's Nature and Development,' which she produced some twenty years ago in conjunction with Mr. Atkinson Not having the book at hand, I cannot cite any passage from it; but I well remember the general drift of its argument (putting aside mesmerism, phrenology, &c.) to have been that whereas mankind formerly believed the phenomena of nature to be expressions of the will of a personal God, modern science, by reducing everything to 'laws,' had given a sufficient 'explanation' of these phenomena, and made it quite unnecessary for man to seek any further account of them.

"This is precisely Dr. Büchner's position; and it seems to me a legitimate inference from the very prevalent assumption (which is sanctioned by the language of some of our ablest writers), that the so-called laws of nature 'govern' the phenomena of which they they are only generalised expressions. I have been protesting against this language for the last quarter of a century; and as I *know* that Dr. Buchner's views are extensively held among the younger thinkers of Germany and France, and have reason to *fear* their extension to this country, I thought it well to take the opportunity which has been recently afforded me of calling the attention of both scientific men and of the general public to what I consider the true function of man as the scientific interpreter of nature. It was not because I had anything to say on this subject that would be new either to men of science or to theologians, who have already gone through a like course of thought with myself, but because I hoped to lead some to think upon it who have never thought so before, and to help others to a clearer view of it than they might have themselves attained, that I chose it as a topic of my address. And so far as I have the opportunity of judging, my hope is being fully realised."

THE NEW DEVELOPMENT OF JAPAN.

An interesting article in *Blackwood* brings out the main features of the great changes which are going on in Japan. It begins with the observation that Japan has a written history stretching uninterruptedly over 2,532 years. Its sovereigns have formed one unbroken dynasty since 660 B.C. Its first ruler was contemporary with Nebuchadnezzar. Its present emperor is the 122nd of his race. Four years have sufficed to bring the government from the anarchy consequent upon a revolution which changed everything to a forward state of organisation. A budget for the current year—a carefully-calculated, serious budget—has just been prepared, or the first time in the history of Japan, for 1872. Total of receipts, 12,229,531*l.*; total of expenditure, 11,420,385*l.*; surplus, 809,146*l.* It must not, however, be forgotten that Japan is considerably in debt; she owes altogether 27,412,000*l.* After finance the most important question is education. Public primary schools are increasing rapidly, especially in the towns; but the movement is far more marked in the western provinces and on the coast than in the interior. Private schools are more abundant still; and as anybody can establish them, subject to a permission which is always granted, they spring up with facility wherever they are wanted. As yet there are no statistics on the subject; neither facts nor figures can be quoted; but the opinion in Japan is that, if the movement continues healthily, every man and woman of the next generation will, probably, know how to read and write. Newspapers and local printing-presses are multiplying. The books which are most read are those which recount the history, the manners, and the internal condition of other countries. All kinds of learning are absorbed, and even arithmetic is beginning to be generally taught. In order to facilitate the acquirement of foreign languages, the Government has brought out several professors, and has sent, at its own expense, a large number of students to America and Europe. Even ladies are now added to the list, for an ex-princess and her companion landed at Marseilles three months ago, put on chignons, French gowns, and bonnets (all which they wore marvellously well), and are at this moment hard at work in England learning grammar. The army is on the French model, wears French uniforms, and is instructed by a military mission, composed of sixteen of the best officers and sub-officers which the French War Office could select. It includes 70,200 men on the standing establishment, not counting the Mikado's bodyguard, which is composed of 8,312 carefully-selected soldiers. The navy shows nineteen vessels of various classes. The population of the Japanese Islands (of which there are in all 3,801) amounted, according to last year's census, to 32,866,161. On their return home (says the writer of the article in *Blackwood*) the members of the embassy will set to work to put in practice the lessons which they may learn here, by adopting on a still larger scale than hitherto measures calculated to develop their people morally, intellectually, and commercially.

We learn from the *Avenir National* that the Japanese Government has published three decrees, which are generally understood to be the precursors of still more important measures. The first two are intended to improve the position of foreigners, who have always stood under peculiar disadvantages in that country. The grand library of the ex-Tycoon, containing 100,000 volumes, is thrown open to the public without distinction of race or nationality, and all those natives who have foreigners in their service are required to pay their wages in Japanese money, and not in Mexican dollars, as they have hitherto done, to the loss of the employed. The third concerns itself with ecclesiastical matters, and the priests are now authorised to select what food they please for their nourishment, to marry, and to dress themselves as they like. We may, before long, learn many useful lessons from Japan, and our missionaries return with as many truths as they brought.

THE LONDON WATER SUPPLY.—Dr. Frankland reports that the water supplied by the London companies during August was for the most part clear and transparent. Taking unity to represent the amount of organic impurity in a given volume of the Kent Company's water, the proportional quantity in an equal volume of water supplied by the other metropolitan companies was—New River, 1·9; East London, 3·4; West Middlesex and Grand Junction, 3·7; Chelsea, 3·9; Southwark, 4·0; and Lambeth, 4·1. The evidence of previous sewage contamination in the Kent Company's water may be safely disregarded on account of the great depth of the chalk springs and wells from which the water is drawn, and the small quantity of organic matter which it contains.

DAYLIGHT FIREWORKS.—The Japanese have fireworks made expressly to be let off by daylight. The following description of them is taken from an account of a recent festival in the *Yokohama Herald*:—"The second day was occupied with exhibitions of the ingenious daylight fireworks, of the manufacture of which the Japanese appear to be the sole masters. As usual, these consisted mostly of bombs, which, exploding high in the air, discharged sometimes various coloured jets of smoke, and sometimes closely-folded packages of wire and paper, which unfolded into parachutes of great bulk and symmetrical design. They were sometimes fish, which swam leisurely through the atmosphere to the ground; or snakes, which writhed themselves away over the tree-tops; or great birds, which hovered kite-like and motionless for an incredibly long time. Occasionally they took the shape of cottages, temples, human beings, magnified crests of Daimios, trees and flowers—almost anything which a lively imagination could suggest. The smoke figures, however, were the most amusing. One of the most frequently attempted was a cuttle-fish, with a body of thick, fuliginous black, and arms of lighter hues. Of course, the illusion was very brief, the wind not allowing the smoke to remain undisturbed for more than a few seconds; but while it lasted it was perfect."

Literature.

THOUGHTS FOR THE TIMES.*

The name of Hugh Reginald Haweis is becoming well and favourably known. Both as author and preacher he has won a good report. A loving and reverent disciple of that great master in our modern Israel, Frederick Denison Maurice, he has adopted a different method to that of his master, while teaching substantially the same truths. Maurice's great mistake was this—that he was for ever pouring new wine into the old skins, new and broader views of truth into the old formulas; and thus not only straining the old formulas till they cracked, but also creating an impression of subtlety and insincerity, although himself the most sincere and open of men. Mr. Haweis avoids that error. He finds new skins for the new wine, and even for the *old* wine. It is his aim to state the essentials of the Christian Faith, the truths most surely and commonly believed in the Church from the beginning until now, in forms acceptable to the modern ear because in harmony with the most recent conceptions of critical and natural science. For this endeavour he will no doubt be called in question by many who defer to "the voice of antiquity," and who seem to attach even greater weight to the teaching of "the Fathers" than to that of the Apostles. But in his defence he may plead the highest authority, and the most ancient of all—that, viz., of the very Founder of the Faith. For no scholar who is familiar with the Talmud as well as with the Greek Testament can doubt that He who taught men truth "as they were "able to bear it," and who, without a parable "spake not unto them," adopted his mode and form of teaching from the usage of the Synagogue: that is to say, our Lord Himself fell in with the intellectual methods of his time, and presented the truth in forms which accorded with the mental conditions and habits of those whom He addressed. He spake "not as the "Scribes," indeed, for they were for ever commenting on the words of *their* "fathers," and deferring to *their* "voice of antiquity"; and yet He did speak as the Scribes, in that He "spake all things in parables" and proverbs such as we find in their recorded utterances.

Are we, then, to speak in proverbs and parables? No; that would be to follow Him in the letter, but not in the spirit. The principle we derive from his example is, that, so far as we can, we are to set forth the truth in the forms of our own age—to give men the truths of religion in the very methods to which they are accustomed, and through which they have received truth of other kinds. This principle we constantly violate. To a generation steeped in scientific methods of thought, we offer creeds and theologies which do not touch it at any vital point. To men devoted to *physical* science, and the method by which they have made the largest discoveries of scientific truth and the happiest applications of it, we offer—*meta-physics*. And what metaphysics! The subtle, fine-drawn, intangible distinctions and conceptions of half-Orientalized Greek minds, strained through the somewhat coarse sieve of the Latin intellect, and then recast by the great doctors of the Reformation to many of whom the subtleties of the early fathers were Greek indeed!

It is high time that we fell back on the more ancient and simple method, and sought to give men truth in forms which, because in harmony with their intellectual habits, they will be able to receive. And the great merit of Mr. Haweis's book is—that it contains a sincere and earnest attempt to bring the leading truths of the Christian Faith into accord with the modern scientific habits of thought. We wish we could say that this volume *is* such an attempt, instead of that it *contains* it. But the fact is that there are two books in the volume, or the stuff for two. It contains discourses that aim at working out a theology which, while it harmonizes with the most recent discoveries and theories of science, shall also be a true Gospel—good news of a Father and Saviour in heaven. But with these discourses others are intermixed, which, though valuable, are on a wholly different plane. Indeed, owing, we fear, to the fact that he is working at far too rapid and exhausting a pace, Mr. Haweis seems to find it impossible to produce a homogeneous book. His striking and able work on "Music "and Morals," much of which is written in a high strain and shews unusual literary power, is deformed by a few chapters poor both in theme and in execution. And, in like manner, "Thoughts for the Times" is injured by the insertion of sermons, or, as he prefers to call them, "addresses," which, though commonly good in themselves, have little or no connection with his leading theme. Had he given us less, he had given more. And, indeed, we must be allowed to express a hope that he will yet deliberately and carefully work out the theme of the more theological sermons contained in this volume. As they stand, they are most valuable and suggestive, full of freshness, power, passion. They can hardly fail to lead sceptical and inquiring minds nearer to the truth as it is in Jesus. But, as might be expected of extemporaneous "addresses" printed from shorthand reports, they are at times crude and incomplete. Of nothing does the Church of the present day stand more in need than of a theology which shall be a gospel, not only to men of science, but to the myriads whom they influence. And this want we believe Mr. Haweis could supply were he to devote himself to the task, and to give us his best thoughts in well-weighed sentences. He has singular freshness and receptivity of mind, a wide acquaintance with the writers in whom the scientific and sceptical spirit is most pronounced, great powers of direct speech and popular illustration, and a passionate and devout love of truth. By these qualifications he seems marked out for the service of so presenting the Faith of Christ as that it may carry conviction and peace to the questioning and perturbed hearts of many who cannot see the Gospel for the theologies behind which it is concealed. And we cannot but hope that, leaving other tasks to other men, he will address himself to this great and honourable service.

How well fitted he is for it we will endeavour to indicate by giving a brief abstract of his argument on the idea of God, only begging our readers to remember that our abstract must be but as the bare skeleton to the living and breathing form. But, first, take this brief extract, as shewing the broad generous spirit in which the whole book is conceived.

"All churches upon earth are in one sense divinely ordained, in another sense none are; the spirit in them is divine, the form is simply human. There is no divinely appointed order for the Church. Apostolical succession, if real, would be of no value. An Episcopal Church is not a divine, but a human, institution; the Church of England is no more divine than any other body of Christians governed in any other way. All sects are divine just in proportion as they make men better: that is what Christ's church exists for, and that is what the sects profess to do, and actually in a measure do accomplish."

Of course Mr. Haweis prefers, and says that he prefers the Episcopal and even the State Church to any other; but the passage we have cited will sufficiently prove to our readers that he airs no priestly pretensions, that he assumes no arrogant superiority, that he can deal fairly and generously with those who differ from him. And this fair and generous spirit is indispensable in a man who would speak, for the whole Church, to the whole world.

With Herbert Spencer, as against Dr. Mansel, Mr. Haweis grounds the belief of God in the consciousness which transcends thought—the consciousness of a force or power, not strictly thinkable, but which both science and religion confess to exist. His argument and illustrations on this point are singularly effective; but we must pass them by to note how he answers the question, "*What* is God?" The existence of God as the Creator and Ruler of the Universe being proved or assumed, we may fairly argue out a conception of Him from the laws which govern the material world and the history of man. In the material world science discovers a "stream of tendency by which all things fulfil "the law of their being." Plants, animals, men do not grow and develope by chance, but according to fixed laws. These laws—obedience to which brings health, and disobedience, disease—are not imposed by man on himself, nor by the world on itself; they are imposed by a superior authority. Science may call this power "a stream of tendency"; Religion calls it "God." But, again, when we study men and the history of man, we find a moral as well as a physical law. In all ages they have shewn a sense of right and wrong; they have recognized a moral standard—variable, indeed, yet ever tending toward the right. They have not made this law themselves; notoriously they have been in constant rebellion against it. It has asserted itself against them, visiting them with dreadful penalties so often as they have sunk into wrongdoing. There is, then, a power in the world that makes for righteousness: and this power we call God. Moreover, we find in ourselves a power of sympathy—affections such as friendship, love, self-sacrifice. These we recognize as our divinest qualities; these and their like are the salt of the human story. Whence do we derive them save from Him who made us? In God, then, there must be a love, a friendship, a power of self-sacrifice like our own, yet transcending our own. Thus, therefore, by scientific deductions we rise to a conception of God as *the vital Force of the* material *universe*, as *the Power that makes for righteousness* throughout the human story, and as *the* ultimate *Source of all* the *goodness and love* we find in ourselves and our kind.

This conception of God Mr. Haweis not only states but defends against the various objections men of science have taken, or would be apt to take to it, and, in our judgment, triumphantly establishes it; while, at the same time, he states and defends it in forms which any man of moderate culture will instantly apprehend.

From the "idea of God" he proceeds to the person and work of Christ; the power and moral worth of the Christian Faith; the inspiration and teaching of the Bible; the doctrines of the Trinity and Original Sin, of Predestination and the Church, of the Lord's Day, and of Vicarious Sacrifice. On all these rudiments of the Faith he has much to say, to which not only the man of science, but also the devout believer will listen with interest, if only the "believer" bear in mind that Mr. Haweis is not stating his whole creed, but so much of it as the sceptic will be likely to receive when it is put before him in a reasonable and persuasive way. Here and there a fair exception may be taken, not to the preacher's method, but to his use of it. For example, much more might be said, and needs to be said, on the Person of Christ than Mr. Haweis has said. Once admit that God *is*, and that He is the source of all goodness, and we may frame an argument for the "eternal sonship" of which even the logician and the philosopher will feel the force. As thus: God is the fountain of all goodness. But there is a goodness in trust, in obedience, in patience, as well as in trustworthiness, just rule, bounty. This goodness must be in God. Must there not, then, be in the Divine Nature a Son who trusts, obeys, endures, no less than a Father who gives, commands, and is trusted? So again, Mr. Haweis would not have given up "predestination" as a hopeless puzzle, had he fully mastered the Biblical doctrine that the man is always elected for the good of the race, and the race for the good of the whole world. Election is taught in the Bible as well as in the Prayer-book; it pervades the Bible: we must have some reasonable conception of it if we are to accept the Bible as containing the Word of God. Nor would he, we are sure, have condemned the Hebrew prophets, even in a passing allusion, as "narrow,"" and "eminently sectarian," had he been more fully acquainted with them. That they were steeped in local and national feeling, unable to care for the welfare of men beyond the Hebrew pale, is a mere vulgar error. They were among the most catholic of men; they invariably taught that God chose Israel for the good of the world at large, that He corrected men for their iniquities, in order that all nations—every one from its place, might worship Him; that His design was to cover the whole earth with His glory, and to draw all men into the freedom and peace of obedience to His will.

But, whatever defects the book may at present exhibit, we know no other volume so likely to be useful to the class to which it is mainly addressed. Mr. Haweis is so just and yet so generous in his tone, so modest in infering conclusions from premises which would fairly yield more than he claims of them, so patient in meeting difficulties and objections, and withal so earnestly bent on finding and teaching the truth and on bringing the doubtful to the rest of faith, that we cannot but believe "there is a blessing" in this book for many, and entreat him to make it even a better book than it is.

* *Thoughts for the Times.* By the Rev. H. R HAWEIS, M.A. (London: Henry S. King and Co.)

IS WATER BAPTISM A CHRISTIAN ORDINANCE?*

This little volume has lain too long neglected on our shelves. We have never entered into the merits of the Baptismal controversy, nor do we intend to do so now. But Mr. Blackley deserves a candid hearing. As may be supposed, he recognises the validity of neither adult nor infant baptism as an express Divine injunction. He is by no means the first divine who has taken that view, but we doubt if any one else has ever in similar circumstances given so strong evidence of the sincerity of his convictions. In order that he might be at liberty to publish his views on the subject, Mr. Blackley resigned his preferment in the Anglican Church. On that ground alone he may lay claim to an attentive examination of the arguments on which his views are founded. It must be admitted that he exhibits a great deal

* *Is Water Baptism an Institution of Christ?* By W. BLACKLEY, M.A., late Vicar of Stanton, Salop. (London: Hodder and Stoughton.)

of learning, and has taken infinite pains to establish his conclusion in accordance as he thinks with the strict interpretation of Scripture.

Mr. Blackley is not discouraged by the formidable array of texts that may be cited against his theory, nor does he leap over all difficulties by adopting the broad theory of Scripture inspiration which recognises only a few general Christian principles as the guide of humanity. He sets himself the more serious task of giving a new interpretation to the injunctions bearing on baptism. At the outset, our author contends that the meaning of the commission given by Christ to the Apostles, as stated in Matthew xxviii. 19 and 20, and Mark xvi. 15, is misapprehended. That command he regards as having no reference to the water-baptism which now prevails in Christendom, as having only a limited application. "All nations," or "all the "creation," applied only, it is argued by analogy, to Palestine; and the baptizing enjoined "was an apostolic work—an apostolic office—"an office to be exercised by none but the "Apostles"; and "it referred to their impart-"ing the Holy Spirit in His miraculous power "(to those, or to some of those, whom they "made disciples) by laying their hands upon "them." It is further contended by the author that none of the Gospels or Epistles contain any reference to water-baptism as a rite for observance in the Christian churches; that none of the apostles ever personally immersed or sprinkled after the command given in Matthew; that St. Paul never refers to it as an institution or practised it; that water-baptism cannot be proved to have been universal in the churches during the apostolic age; and that the Christian religion "is a spiritual reality inde-"pendent of any rite or outward ceremony." Such is the main drift of Mr. Blackley's argument, which he pursues through some eighty pages of critical examination of all passages of the New Testament bearing on the subject; explaining according to his own theory, and not without signs of inconsistent reasoning, those texts that obviously tell against it with great ingenuity and sincerity of purpose, if not to the satisfaction of the reader.

The writer has undertaken a formidable task in endeavouring to give a new reading to the numerous passages of Scripture which bear on the question of baptism. But unquestionably if he should succeed in producing a general conviction of the soundness of his conclusions, he will be the means of removing one of the greatest obstacles to the union of all who profess and call themselves Christians. Whether or not his interpretation of the significance of the rite be correct, there is no doubt that it has proved to be one of the most perplexing questions of religious controversy. As our author remarks—"Some have "stated that in and by the administration of "the rite of water-baptism grace is imparted "to its subject; others that no grace is im-"parted; others, that its subjects are only "adult believers, and that there is no baptism "where there is no immersion; some, that "infant sprinkling is complete baptism; others, "that infant sprinkling must be followed by "confirmation; others that confirmation is not "necessary." Mr. Blackley gets rid of the difficulty by throwing them all overboard, and like the Society of Friends, discards the outward rite altogether. He takes the most direct means of challenging a ceremony which, as more generally practised, is the strongest buttress of sacerdotalism throughout Christendom.

MORE MAGAZINES.

Both *Fraser* and *Blackwood* have articles this month on the present state of trade and the attitude of the working classes. *Blackwood* deals with it in lighter style, in a paper entitled, "Glimpses of the Future," in which, under an imaginary picture of the year 1873, when the effects of present mistakes have developed themselves, the writer shows what he regards as the inevitable consequences of the inflated prices induced by our excessive prosperity, and the preposterous demands urged by the working classes. The idea is worked out with considerable cleverness, and though, as might be expected, there is considerable exaggeration, it cannot be questioned that the danger indicated is real enough, nor that the tendency of high prices is to reduce consumption, and ultimately to produce a reaction attended with a good deal of social disturbance and individual suffering. In *Fraser*, "W. R. G." pictures with his usual vividness and power the perils to which society is exposed in consequence of its dependence on large bodies of workmen, now that the disposition to organise strikes has become so prevalent. If our telegraph clerks or post-office officials struck, they would arrest the entire business of the country; the railway goods porters have already given us a significant indication of the confusion and difficulty that would be occasioned if they were all to cease work, and the evil would be worse still if the engine-drivers were to take a similar course; and it is not difficult to conceive of a case in which a strike might deprive a large community of its regular supply of provisions. No doubt these are all possibilities, though we think there are circumstances to which "W. R. G." does not allow sufficient weight, which prevent us from regarding them as probabilities. He dislikes trade-union leaders so much, that he will not even give them credit for the ordinary sagacity which would save them from pushing matters to an extreme, which must ultimately recoil upon themselves; and thus he alarms us with pictures of danger, which, if not wholly imaginary, are, to say the least, extremely improbable. Yet he suggests no remedy, though he rails against the system of *laissez faire*, just as three years ago it was assailed by those who called on Government to relieve the labour-market of its plethora. Had we followed their advice then, the state of things would have been even worse now; yet so inveterate is the disposition to think that Government can do something, that even so clear-headed a man as "W. R. G." is dissatisfied with the *laissez-faire* policy, though he fails to suggest what should be done. We agree with him, however, that the Poor-law operates to the disadvantage of the capitalist in all these struggles, so that "if "the recalcitrant artisan wins, he obliges his "master to pay him high wages—if he fails, the "same master may have to maintain him in "the workhouse, or by an outdoor allowance."

Of other articles in *Blackwood*, we may specially notice an interesting paper on "Japan," a genial and yet not unduly eulogistic criticism of Charles Lever, and a touching chapter from the history of the Reign of Terror in a sketch of the closing hours of Madame de Lafayette. There being no political topic, opportunity is taken, or rather made, in the last paper for a display of that intense hate of Mr. Gladstone by which *Blackwood* is possessed.

Fraser has several interesting papers, though not of first-class character. The most striking is a comparison between the Premier and President, which is ascribed to Professor Nathan Sheppard, and which is thoughtful and suggestive. The "Misadventures of Mr. Catlyne, "Q.C." continue to be extremely amusing, and the paper on "Domestic Life and Economy in "France," has hints to which English housekeepers would do well to give heed.

In the *Cornhill* we have a rich fund of pleasant reading; notably, a sketch of a day in a Japanese theatre; a clever criticism on English translations of Faust; a wild but instructive picture of an imaginary voyage to the ringed planet; and one of those French stories for which the *Cornhill* has won a high reputation.

Macmillan is this month unusually good. Mr. Black's "Strange Adventures of a Phaeton," full of humour, grace, and picturesque description, now gives signs of drawing near a close; and Mrs. Oliphant begins a new story—"The "Two Marys," which already has a distinct interest, and, with no direct sensationalism, has very striking situations. One of the Marys is the daughter of the studious, absent incumbent of a proprietary church in London, who has been a widower since shortly after the birth of this his only child, age fifteen. She has her own dreams and her own pride, and is overwhelmed when her father manages, with some hesitancy and stammering, to tell her that he is about to bring to their home another Mary as companion to her and wife to him. But the two Marys misunderstand each other—the daughter thinks the wife cold and distant, and keeps aloof, hating the difference between the tone which her father uses in calling her mother-in-law and that which he uses to her. But Mr. Peveril suddenly dies; and grief draws the two together. They agree to abide in one house and keep lodgers, and a friend recommends to them a Mr. Durham, out of whose way Mrs. Peveril mysteriously manages to keep wonderfully well, and the reason only too soon appears, giving a sudden tragic interest to the otherwise quiet tale, in the secret of which this part leaves us. Some of the secondary characters—Mr. Spicer and the rest—are admirably done, with something of the sub-acid touch which we were made acquainted with in "Salem Chapel"; but, if we mistake not, we may have forced upon us before this story is done, as has been already the case with some of Mrs. Oliphant's novels, the question as to the legitimate use of pain in fiction. The younger Mary thus closes this part:—

"I wonder if there are many lives with one exciting chapter in them, ending at seventeen, and then years upon years of monotonous life. I am twenty-three now. I live with Mrs. Tufnell; I am daily governess to one little girl, and I have my forty pounds a year, the interest of poor papa's insurance money. I am very well off indeed, and some people think I need not care to take a pupil at all—better off a great deal than I was in Southampton-street; but how different! I heard very soon after that Mary had a little boy. It was in the papers, but without any address; and I had one letter from her, saying that we had made a mistake in trying to live together, and that she was sorry. She hoped I would forgive her, if she had been mistaken, and she would always think of me and love me. Love me! Is it like love to go away and leave me alone? Two people have said they have loved me in my life, and that is what both have done. However, after that letter I could not do anything more. If she thought it was a mistake for us to live together, of course it was a mistake."

Lady Pollock on "Novels and their Times" is very clear and admirable, and generally her criticisms hit. Some may suppose that she over-estimates Galt, the Scottish novelist, when she says, "In his exactness of detail, in his "vigorous conception of character, in his "forcible delineation of the mean and dis-"agreeable, in his perfect mastery over his "narrative and the situation it unfolds, he is "only equalled by Balzac and George Eliot." But whoever has read "The Provost" will agree with her. She is right, too, in the reason she gives for the obscurity into which Galt has fallen. He had not the art of Scott in Anglicising his Scotch, if we may speak so, and gives the dialect pure and unrelieved; so that it is often difficult to follow him. Lady Pollock should, however, be careful not to repeat her metaphors. When she says of Victor Hugo—"His "copious vocabulary disdains the limits of the "dictionary; where he wills to tread he makes "his own road, with his huge axe he cuts "his way before him"—we cannot but remember that only the other day she used the figure with far finer effect in characterising another and nobler type.—Mr. Alfred L. Harvey is, on the whole, hopeful about the coal supply, though he counsels economy; and Mr. George H. Dawson is exquisite in "Develop-"ment in Dress."

The *Christian World Magazine* has some more of the "Jottings from a Journal kept in "Bengal"—which are interesting. Some of the natives' letters are laughable through blunders. Mr. Howat is good on the "Byepaths of Sacred "Story," and "The Wonders of the Deep," bring skilfully together a good deal of legendary lore. The *Literary World* is not pretentious, but it does very faithfully all that it promises to do.

In the region of children's magazines a very lively competition is kept up. *Good Words for the Young* is full of excellent literature. Perhaps, indeed, too much store is set on literature, as literature, by its conductors; but it is always chaste, choice, and beautiful. Mr. MacDonald, it strikes us, is going off the line a little in "Gutta Percha Willie" on to the creatively fanciful vein, so that we get somewhat of a mixed impression. Mr. Jacob De Liefde's sketch of "Johan Ivertsen, the Dutch "Admiral," is simply admirable.—*Aunt Judy's Magazine* a little wants variety; but "From "Six to Sixteen" is full of point, and goes on excellently. Mrs. Vesey adopts an admirable plan in her "Word Pictures from Italy," in which she contrives to give much information pleasantly; and Mr. S. H. Gatty affords some glimpses of natural history in a very racy way. —*Old Merry's Monthly* is more dashing, and aims at making appeal to all tastes. Mr. Ballantyne winds up "Jarwin and Cuffy" with a story of release: it has been full of incident and picture, and adventure, as all Mr. Ballantyne's stories are. Miss Zimmern gives one of her tasteful mythological tales; Mr. Ascott R. Hope supplies a sketch of "Dick, Tom, and "Harry"; and a new story "Under the Ban" is begun, which deals with Franconia during the Thirty Years' War, and promises well.

In *Our Own Fireside* Mr. James still continues his talks about titles; this time telling us about "Titles of Nobility." He finds barons and baronesses a dubious race. An earl is simply a count, as testified by the title of his lady. "Build a church with a bell tower or "go three voyages, and you become a thane"—a thing more easy of attainment than might be supposed; so that thanes were just common esquires. "Wild Eglantine" is pretty and good, and "The Sunday Readings" are very well chosen.

Cassell's Technical Educator is this month taken up with mining and quarrying, civil engineering, farming and farming operations, optical instruments, cotton-spinning, ship-building, and a dozen other industries; and is evidently as careful and thorough as ever. It is a wonderful production at the price. The same thing has to be said of the *Popular Educator*, which would this month be worth the money were it only for the article on penmanship, which powerfully argues for clear, distinct, and well-formed writing. This month's part

of the "History of the War" is taken up with the Communist revolt, and describes the insurgent defeat. The portraits are good, and the other illustrations clear and forcible. Many will regard with interest those of the Crown Prince and Princess at page 361.

The *Christian Observer* has an article on the "Backpewsman," in which, as was only to be expected, there are several hits at Nonconformists and some misconceptions, the writer speaking as though the Independent Churches had written creeds to which they tied their members by subscription, says, "It is a "point we should not have adverted to, if it "were not often made a charge against the "Church of England that those who have signed "her articles do not in all cases believe what "they have signed. We fear it is so. But so "it is also with those who have signed 'Confes-"sions of Faith"! It should be known to a *literate* Churchman that "a member of a Con-"gregational Church" is not called on to sign a "Confession of Faith."

The *Victoria Magazine* continues the "1972; "or, a Leap of a Hundred Years," in which there are really some clever points, but it seems as if this vein was just now being overworked. The "Miscellanea" is good, but we miss the Victoria Debating Club.

The *Presbyterian* has a good paper on the "Prospects of Protestantism in Europe," by the Rev. James Dodds, Dunbar; and a note, which is as pointed as it is exhaustive, on the case of "Mr. Knight and Mr. Martineau."

The *Preacher's Lantern*, like the *Sword and Trowel*, has a sketch of "Father Taylor" every way well done. A sermon on the science of "Savoir Faire, or the art of being all "things to all men," which has a deal of sense in it, though extravagantly put, and here and there flippant and over-satirical. The writer avows his own practice:—

"I cultivate a melodious style, and fuse words upon the principle of charming the people, not frightening them. Never speak too plainly. I know they call me a delightful man, a charming preacher. What is more to the point, my church is always crowded, and I have an average of two hundred persons always waiting to obtain sittings. This is a much more satisfactory state of things to the interest of divine truth and public worship than the condition of the church of my good neighbour, Raven Rightwell. His place is never one-third full."

The *United Presbyterian Magazine* does not aim at brilliancy, and therefore we have no right to condemn it if it is respectably dull. But this month there is a good article on "Pri-"mitive Culture," and a discourse of more than common merit on "The Silence of God."

The *Evangelical Magazine* has some more of Mr. Binney's short essays, in which he says some good things on imagination in the sexes. The power required in the case of "some women "to realise the excellencies and perfections of "their husbands is an effort of the imagination "to which few are equal." The various influences calculated to aid and educate the imagination are well suggested, and the anecdote of the cabman with the imaginative horse —"that went more in imagination than reality" —is capital. Mr. Holden Pike's "Among the "Pews" is also interesting. There is this month a good portrait of the Rev. T. W. Aveling.

The *Family Treasury* has a really good instalment of the story, "Under the Southern Cross," which is calculated to give its readers some notion of Spanish life and manners, and also the evangelisation work that is doing among the Spaniards. The editor has another of his articles on "The Present World"—in which he deals with the "Drainage and Water Supply of "Cities," on which he has valuable remarks; and "J. G." contributes a very readable sketch of "Thomas Cooper."

We can only acknowledge the receipt of the following:—The *Mother's Friend*, the *True Catholic*, the *Tract Magazine*, *Old Jonathan* (with admirable portraits), the *Cottager and Artisan*, the *Child's Companion*, the *Child's Own Magazine*, the *Bible Class and Youth's Magazine*, the *Biblical Treasury*, *Sunshine*, and the *Day of Days*.

BRIEF NOTICES.

Sermons. By HENRY WHITEHEAD, M.A., Vicar of St. John's, Limehouse. (Strahan and Co.) A volume of sermons by an East End clergyman, published last year. They are short, suggestive, and thoroughly liberal in spirit. Mr. Whitehead is a careful student of Scripture, and lays firm hold of the spiritual principles which are hinted at, rather than stated, in the sacred narratives. They are discerned and applied with no little originality, and with all the force of earnest conviction. Readers of sermons will do well to add this volume to their collection.

The Royal Guide to the London Charities for 1872-73. By HERBERT FRY. The tenth annual edition. (Hardwicke.) We are glad to see this handbook still further corrected and improved. It gives, in alphabetical order, the names, dates of foundation, addresses, objects, annual income, and the names of the chief officials of all the great London charities, in the most accessible and condensed form possible. For all who take an interest in these noblest of our national institutions it is calculated to be very useful, and we accordingly have pleasure in thus drawing attention to it. And it not only includes charities proper, but also those societies instituted for high social objects, such as the Early Closing Association.

The Beautiful Gleaner: a Hebrew Pastoral Story. By the Rev. WILLIAM BRADEN. (James Clarke and Co.) Here we have the story of Ruth treated in a familiar, yet instructive manner. The book is, in a word, adapted to the present day, all its lessons of fidelity, of thrift, of reverence, and of gratitude being touched with quiet fancy and thought. Mr. Braden writes well; he has evidently been in love with his subject; there is a simplicity in the unfolding of the incidents, which makes us almost wish we had been an attendant of the week-night lectures at the King's Weigh House Chapel. There is something deeply quaint and simple in the dedication:—"To my little "daughter, Ruth, in the hope that she may live to "adorn the name she bears."

Prayers for Private Use, especially for the Aged and Infirm. By the Author of "Thoughts for Private Devo-"tion," &c., &c. (Hodder and Stoughton.) Nothing is more difficult than the compiling of special prayers. The scope must be so wide-embracing, the language must be so simple. The author of this one has generally succeeded. We say generally; for it would be easy to pick out weak points; but where such a work is attempted by one writer, it were captious and uncalled for to do so, if the general spirit is good and the execution generally elevated. This book we hope may be found useful to many precluded from the regular "assemblies" of God's people. It is printed in fine big bold type, a consideration not to be looked at lightly in a work of the kind.

Life of Henry Dewster, First President of Harvard College. By the Rev. JEREMIAH CHAPLIN, D.D. (Hodder and Stoughton.) Of course this is an American work, but the subject of it was an English Puritan, who did much to impress Puritan ideas on American education. Dewster was born in Lancashire, proved a boy of deep feeling and fine parts, and was sent to Cambridge. Here he distinguished himself, and when he had finished his course he took orders, and went about preaching. He sided with the Puritans, and got into bad odour, and, like many others, left for America, arriving in Boston in 1640. For a time he preached, but his depth of thought and great learning strongly recommended him for the academic office, and he was appointed first President of Harvard College—a high honour. He did much to lay the solid foundation of the fame which now gathers round Harvard, and his life has a noble lesson. The book is certainly interesting and readable.

Sir Ralph de Rayne and Lilian Grey. A Legend of the Abbey Church, St. Alban's. By FRANCIS BENNOCH, F.S.A.R. (Strahan.) This is a romantic historical poem in the style of Scott. It has good passages, and a certain sustained flow of measure. Mr. Bennoch has a good ear, and this the shorter poems attest as thoroughly as the leading poem. But the prose notes are almost as interesting as the verse. Who ever heard of the "Noviomagian Brotherhood," with its "Lord "High President" and the rest? Certainly we never did. But it seems to have been a flourishing society for nearly half a century, and only little known because somewhat stiffly conceived to be *select!* Thirteen, the original number of members, continues a rule of the brotherhood, and it owes its foundation to scientific curiosity.

"The Society of Noviomagus was founded in consequence of a small party of Fellows of the Society of Antiquaries having agreed to make an excavation at Holwood, near Keston, in Kent, on the spot which was supposed by Stillingfleet and other antiquaries to be the Roman station of Noviomagus, mentioned in the Itinerary of Antoninus.

"About a quarter of a mile from the Roman works called 'Cæsar's Camp' is a tumulus, known even at the present day as the 'War Bank,' and here the party commenced operations. They discovered the foundations of a temple and several ancient stone coffins, Roman remains, &c. These were described in a paper read before the Society of Antiquaries on the 27th November, 1828, by Mr. Alfred J. Kempe, followed by another paper by T. Crofton Croker. Mr. Balmanno and Mr. W. H. Brooke were also present.

"After a meeting of the Society of Antiquaries on the 11th December, 1828, a small party interested in the matter adjourned to Cork-street, Burlington-gardens, and a society, 'to be called the Society of Noviomagus,' was then and there instituted."

The relation which the poem bears to the society is that it deals with the antiquities and legends of St. Alban's, which are very interesting.

The Sacrifice for Sin, as Revealed in the Law and the Gospel, with a critical examination of certain modern views. By J. M. DENNISTON, M.A., author of "The "Perishing Soul," "Ancient Landmarks," &c. (London: Longmans.) This is a book we would by all means keep out of the hands of any young person in religious perplexity or theological difficulty; the influence of it would be, in our opinion, to repel the unsophisticated mind from any religious system of which the theory here advocated could be regarded as anything like a fair representation. The God of this book is Mr. Matthew Arnold's "great non-natural man." Proceeding on a most literalistic method of Biblical interpretation, Mr. Denniston unfolds a scheme which, because it is hard and unsympathetic, may by some be regarded as logical. He discards in detail the once orthodox notion of endless torments, but the first chapter, in which he affirms that destruction is "is one of the "clearest *principles* in the Scripture representations of "the *Divine procedure*," is only less horrible than the dogma he rejects. Actual death he affirms to be the punishment for sin, and actual death was endured by the God-man in substitution for the redeemed. And the object was that the displeasure in God's mind because of sin might find expression, which it did in the death of Christ. With all Mr. Denniston's love of literalism, however, he cannot be consistent as a Biblical interpreter. The words, "*in the day* thou eates "thereof" in the denunciation in Genesis he can by n means dispose of; and he acknowledges, for he is a very candid, although a hard critic, that many passages in the Old Testament point in other directions than that of his theory. It is, again, anything but legitimate criticism to adhere, as Mr. Denniston does, to the old unfounded notion that the want of faith for which Cain's sacrifice was rejected was not in the spirit of the offerer, but in his declining to offer a beast. Mr. Denniston, moreover, although he makes much of accurate definition, draws no distinction between *a law* and *a commandment*—a distinction of great importance in these discussions. He is strongest when he criticises his opponents as his opponent would be in criticism of him. Is it not the fact that no theory can at all exhaust the Biblical representations of sacrifice and the fulness of Christ's life and death, because the sacrifices of the Old Testament were the expression of a by no means uniform state of mind on the part of the worshippers, and Christ is full enough to meet and answer the various needs of all awakened and enlightened consciences? A true view of the Bible as the record of the Divine training of the religious feeling of humanity would guard us against looking in it for a perfectly uniform system of theology—would prepare us for seeing what we do see—constant piety, but theological conceptions growing clearer and truer, ethical conceptions growing gentler and broader as the world's religious education advanced.

The Bible; is it "the Word of God"? By THOMAS LUMISDEN STRANGE, late a Judge of the High Court of Madras. (London: Trubner and Co.) *The Speaker's Commentary.* Reviewed by THOMAS LUMISDEN STRANGE, late a Judge of the High Court of Madras, and author of "The Bible: is it the Word of God"? (London: Trubner and Co.) One of the drawbacks of a reviewer's office is that he has to wade through such books as these. We have found the perusal of Mr. Strange's works intensely dreary; not because of the freedom of their criticisms—for criticism as destructive as his has often contributed much to intelligent perception of the character of the Biblical writings—but because of the utter absence of any critical faculty in the writer. The theory of inspiration which Mr. Strange easily shows to be inconsistent with the facts about the Bible, would be regarded as a caricature even by the most unenlightened of Bibliolaters; and from demolishing such a theory he advances to show that the Bible is a wholly valueless book. He says, in fact, speaking of the story of Balaam and the ass, and the covenants thereon, in "The "Speaker's Commentary"—"We have, ourselves, no "doubt that every fact in the Scriptures, when pro-"perly investigated, can be as conclusively proved as "this miracle with the donkey"—that is to say, in his opinion the whole Bible is a tissue of falsehoods. The want of critical faculty and of historic sympathy in a man who could pen such a statement will be at once evident to our readers. Of course we are very far from accepting this sentence *au pied de la lettre*, but the slashing tone of it may prepare one for what will be found in these two volumes. Mr. Strange, in his preface to "The Bible; is it the Word of God?" speaks of himself as "having long lived under the sense [*sic.*] "that the Bible revelations were the 'power of God "'unto salvation.'" We should suppose him to have been a Bibliolater of the pronounced description, and now, having discovered that the Bible does not warrant such a faith in it, or rather superstition respecting it, he throws it contemptuously aside. What it may be, what may be in it that has caused it to be reverenced so long, and associated it with the highest moral and intellectual life of modern times, appears not worth a thought to Mr. Strange. It is not "the Word of God" in some such sense as we find it impossible to conceive, and so it is nothing. Mr. Strange reminds us of a child who, disappointed in a toy, passes from childish engrossment in it to a childish fit of destructiveness in which he tears it to pieces. He quarrels with the Old Testament because it is written in Hebrew—a dead language, with no original vowels—as if all scholarship were absolutely worthless. He reproduces all the stale popular difficulties, ignoring the answers to them, and the fact that with many of these answers scholars are quite satisfied. He writes in the spirit of the proverb—"Any stone will "do to throw at a dog." The first volume is moderate in style, though not in matter; the second volume shows the *cacoëthes scribendi* in an aggravated form. Its elaborate jocosity is very wretched.

NOTANDA.

Gawcott, a village adjoining Buckingham, has of late come before the public as the birthplace of Sir Gilbert Scott. He was born at the parsonage, 1811. But notwithstanding the interest attaching to the agricultural labour movement, it appears to have escaped remembrance, that the same hamlet was the birthplace of the attempt of long-enduring Hodge to better his condition. In March, 1867, sometime before the Herefordshire agitation, fourteen men at Gawcott, without any extraneous incentive, struck for an advance of wages, an example followed by others in the surrounding villages, thus generating the movement which has gradually attained its present importance. No actual union was formed, but some 100*l.* was subscribed by sympathisers far and near, by which the men were drafted to better spheres for their energies; a healthy emigration, which even now, almost unaided, is still going on from the district. A glance at the dailies published in the spring of 1867, will afford fuller information to those interested in the subject. *Punch* also published a stirring rhyme approving the then novel revolution.

A more purpose-like discussion than some which have aforetime filled the papers is going on over the potato-disease; remedies, preventatives, and suggestions, being forthcoming from all quarters. Nothing certain respecting the unwelcome visitant is, however, brought forward; but the drift of opinion of those who have investigated the subject appears to be that over-cultivation is at the root of the mischief. Dr. C. Kidd and others give pertinent evidence on this point, advocating a more natural rotation of crops; more general raising the potato from the seedling formed in the berry of the potato-blossom. It is perhaps worthy of note that this view is no new theory; the *Quarterly Journal of Agriculture*, in 1829, stating that it was of "the greatest importance that the seeds should repeatedly be sown, not only as is generally the case, to obtain new varieties, but to endeavour to produce a plant more hardy." That this was to enable the tubers better to withstand the frost, militates but little against the argument. We may add that the other day we heard an old villager express his belief that too much muck, as he inelegantly yet forcibly put it, is chargeable with the disease.

Canterbury and York have both more than once witnessed "flames aspiring to the skies." In 754 the former city was nearly destroyed by fire, and it may reasonably be supposed that the cathedral did not quite escape. The edifice was partly burnt by the Danes in 1011; in 1067 it was entirely destroyed, and in 1174 the choir was burnt down, since which time till the conflagration of last week it seems to have escaped. York Minster underwent the "baptism of fire" in April, 741, being then destroyed; again, after two rebuildings, in 1137. Twice in the current century it has also suffered. Feb. 2, 1829, it was set on fire by a lunatic named Martin; and May 20, 1840, the carelessness of a workman in leaving a candle in the clock-tower caused a fire—a very similar circumstance to the disaster at Canterbury.

Bells are not yet common appendages of Nonconformist places of worship, yet the following extract from p. 239 of *Notes and Queries* for 1853, given in a semi-campanological contemporary, is evidence that they are at any rate not quite foreign to Dissent:—

> At Berwick-upon-Tweed the parish church, which is the only one in the town, has neither tower nor bell; the people are summoned to Divine service from the belfry of the Town Hall, which has a very respectable steeple. More curious still, there is a meeting-house in Berwick which has a bell, for the ringing of which Barrington, Bishop of Durham, granted a licence. At the time when the bell was licensed the congregation were in communion with the Church of Scotland.

Is the bell still there? and is there any other Nonconformist edifice with similar associations either past or present?

The irrepressible sea-serpent has always been the subject of controversy, and, notwithstanding its alleged appearance off the coast of Inverness-shire, must at present, we think, be set down as a sea myth. An "Essay towards a Natural History of Serpents," published in 1742, contains an engraving and particulars of the supposed fish-reptile. Pontopiddan's "History of Norway" mentions sea monsters, some of which were 600 feet long, and nearly all references to them note the portions visible as consisting of many feet. Hans Egede, a Greenland missionary, in a book published by him at Copenhagen in 1740, records that, July 6th, 1734, off the south coast of Greenland, a sea monster appeared whose head when raised was level with the main-top. It had a long, sharp snout, was covered with shellfish or scales, and its tail, when it dived, appeared the whole ship's length from its body. In June, 1808, great alarm was caused among the Western Isles of Scotland by a supposed serpent. Mr. Maclean, a parish minister, amongst others, has left testimony that it came within a few yards of the boat he was in. It is also said to have been seen near Boston in 1815-17-19-33. The most circumstantial account, however, is that of Captain M'Quhae, of the Dædalus, who in 1848 reported to the Admiralty that, August 6th of that year, while between the Cape of Good Hope and St. Helena, he, and the whole ship's company, saw an enormous serpent. Some sixty feet of the animal was visible, and it went at the rate of "from twelve to fifteen miles an hour, apparently on some determined purpose." This was dark brown in colour, yellowish-white about the throat, and had a kind of mane. What would appear to be the same creature was seen by H.M.S. Plumper, west of Oporto, 31st December of the same year, the mane and length out of water being again features of the narrative. Similar serpents are also from time to time mentioned as appearing in the Norwegian Fjords, though it is a notable fact that notwithstanding the number of appearances chronicled in all parts, no single specimen has been captured, the nearest approach to it being a case recorded by Dr. Newmann, Bishop of Bergen, of a fisherman striking some animal, supposed to be a sea-serpent, with a boathook, which immediately gave chase to him and his companions, and but for proximity to a small island, would probably have destroyed them.

The origin of words and phrases is always of interest. Dr. Livingstone must be credited with the new word "fancyography," which, we should think, will be embodied in the language. A *Saturday Reviewer* also speaks of "the *tsetse* of criticism," an especially happy phrase, which ought to live as long as Disraeli's "organised hypocrisy." The *tsetse*, it will be remembered, is an insect far worse than the mosquito as regards stinging powers, which African travellers have only too much reason to dread. B.

Miscellaneous.

FINGALL'S CAVE.—Mr. Thomas Cook, the excursionist, announces that for the benefit of timid visitors whom the uneven blocks of basalt have long prevented getting into the interior of Fingall's Cave, a double wire rope fence has been placed along the margin of the broken columns from the entrance to nearly the extreme end of the cave, an arrangement which renders a careful inspection of the scenery safe and practicable.

LADIES AND UNIVERSITY EXAMINATIONS.—It is stated that the young lady who this year obtained first place at the Cambridge examinations for women was Miss Eleanor Wilkins, daughter of the Rev. Mr. Wilkins, of Brixton, and sister of Professor A. S. Wilkins, of Owens College, Manchester. This young lady has accepted the 25*l.* exhibition given to the first candidate on the list, and she will at once enter upon the course of "university instruction" now given under, Miss Clough, at the New Merton Hall College for Ladies at Cambridge.

THE EMPLOYMENT OF SOLDIERS IN THE HARVEST-FIELD.—A reply has been received from Mr. Gladstone's secretary to the memorial sent by the Labourers' Union at Woodstock praying for the prohibition of the employment of soldiers in the harvest-field. Mr. Gladstone asks for particulars, and declines to credit the statements made by the memorialists without proof, as he does not think that Mr. Cardwell would sanction the infringement, either in letter or spirit, of the conditions laid down in the Queen's regulations for the employment of soldiers, one of these conditions being that such employment in harvest may be allowed, providing that the population is not thereby interfered with.

BOARD OF TRADE RETURNS.—Notwithstanding the increased cost of production from the higher wages paid to the working classes, the activity of commerce is apparently unchecked. Many of the contracts, however, now in course of execution doubtless represent orders given some time ago. The Board of Trade returns, just issued, show that the exports for the month of August amounted to 24,557,502*l.*, being an increase of 2,336,257*l.*, compared with the corresponding period of 1871. The augmentation has been very important in coal, cotton manufactures, iron and steel, and woollen and worsted manufactures. On the other hand, beer and ale, copper, linen, linen manufactures, seeds, oil, silk manufactures, and wool, exhibit a decrease. The imports in August reached 29,897,273*l.*, against 29,114,798*l.* in 1871. The imports of cotton were valued at 2,241,972*l.*, against 1,886,149*l.*, and the imports of wheat at 2,140,843*l.*, against 2,341,155*l.*

A NEW FEMALE EMPLOYMENT.—The directors of the London and County Provident Institution, 7, Bishopsgate-street Within, E.C., of which Mr. Wilfred A. Bowser is the actuary and secretary, have issued a circular announcing their determination to organise a complete system of female agency for the extension of the society's operations throughout the country. By so doing they will open an important channel of constant and remunerative employment to many who are anxious and willing to work for an honest living, or who desire to make an addition to their existing resources, but to whom the more usual means of employment are either unsuitable or not available. Special advantages and facilities are offered by the society to the working classes who desire to make some provision for those dependent upon their lives. The directors have adapted the provisions of the "Married Women's Property Act, 1871," to the business of the institution, the tenth clause of the Act relating to assurance policies being specially suitable to assurance effected by the working classes.

A SAD BEREAVEMENT.—The family of the Rev. T. Davies, of the Independent Chapel, Darwen, have experienced a great bereavement in the death of Miss Mary Constance Davies. On Tuesday the daughters went out to bathe in the sea, from bathing-machines. Three of the young ladies crossed a channel or the sea to a sand island. In returning, the deceased took a different place to cross from the others, in order to reach some children who were bathing on the opposite side. The channel in that part proved to be unusually deep; and although the deceased could swim a little, she became exhausted, and sank. The body was got into the boat after being in the water about a quarter of an hour, life being then extinct. The deceased young lady was affianced to and shortly about to marry a young man of talents in the town of Darwen, who is about to enter the ministry. When married, the couple had intended to go out to Madagascar for missionary work.—*Preston Guardian.*

A TORY AGENT ON THE BALLOT.—Lord Pollington's counting agent at the Pontefract election, Mr. Richard Holmes, has arrived at conclusions in some respects different from those come to by the mayor of the borough as to the working of the new Act. With regard to the "illiterates" he says:—"It has been noted that these were in great force in Knottingley; but it has been, I think, sufficiently noted that in Knottingley (as in Pontefract, though not to so large a degree) the abstainers from voting were the middle-class—men whose absence made the relative proportion of the 'illiterates' appear larger than it actually is; and, moreover, many of those so-called 'illiterates' were simply aged people who had left their spectacles at home; these aged people being seamen, whose younger fellows were at sea in so large a proportion." Mr. Holmes declares that, like everybody else concerned, he tried to carry out the Act loyally, but he differs from the mayor in regarding it as successful, and rejoices that it will die a natural death in 1880.

HEROISM IN NORTHUMBERLAND.—An artillery-man named Farrell was drowned on Friday while bathing in the sea near Whitley, on the Northumberland coast. The sea was rather rough, and Farrell, who was a good swimmer, having unfortunately ventured too far out, the breakers were too heavy for him to surmount when he attempted to make his way back to the shore, and he was carried further away. Some comrades, who were in the water at the time, made an effort to reach him, but two or three of them succumbed to the force of the waves, and but for the gallant conduct of Lieutenant Hunt, who went to their assistance and got them ashore, they also would have been drowned. Lieutenant Hunt also made a noble attempt to rescue Farrell. He succeeded in getting hold of him, and was swimming towards the shore with him, when he became overpowered, and to save his own life was compelled to leave hold of Farrell and swim to shore. Lieutenant Hunt was in such an exhausted condition that he had to be carried to his tent, but in the course of about a couple of hours he recovered his strength. The body of Farrell was found about three-quarters of an hour after the sad occurrence.

DECREASE OF PAUPERISM IN LONDON.—The amount of panperism in the metropolis is a fair index to the general burden chargeable upon the entire kingdom, though just at present the number of strikes prevailing in London somewhat depresses the scale against the capital. Now, the total number of paupers relieved in London for the week ending August 17 was 101,584, of whom nearly one-third were inmates of the workhouses. In the aggregate this panper-roll may seem large, but, after all, it amounts only to about three per cent. of the population; and it includes, of course, almost the whole of what may be termed the inevitable pauperism of the country. It is not, however, in the reduced amount of London pauperism only that we find reason for congratulation; it is in the relative burden stated in the present returns as compared with those of past years. In the week referred to the in-door and out-door paupers of the metropolis numbered 101,584; in 1871 they were more numerous by 17,219, in 1870 by 26,109, and in 1869 by 24,390. Thus, though the weekly record last year showed at this season a remarkable and encouraging decrease as compared with that of the preceding twelvemonth, the improvement this year is just twice as great, and the same proportions are to be observed, with fractional differences, in the record of the previous week. It is further remarkable that the decrease almost wholly affects the outdoor paupers.—*Times.*

DIMINUTION OF YOUNG CRIMINALS.—Mr. Bruce told the members of the Prison Congress that crime was diminishing, and the Judicial Statistics lately published bear out the statement. The commitments of adults in 1870 were 147,225; in 1871 they were 140,127. The commitments of offenders under sixteen years of age showed a still larger decrease. They were 10,314 in 1869; 9,998 in 1870; and 8,977 in 1871. The fact is, that the reformatory system is telling on the criminal population; is taking the young of the criminal classes, and making honest men and women of them. There are fifty-three reformatories in England and twelve in Scotland, and they contained last year 5,419 boys and girls, with an additional 1,049 out on licence preparatory to discharge. It is fair to assume that all these young people—for nearly half of them were not above fourteen years of age when they were committed—would have grown up criminals. They were every one of them promising apprentices to the trade of roguery. Yet, taking the average of years, something like 70 per cent. of them are actually rescued and reformed. Even the remaining 30 per cent. have not necessarily become criminal. Taking the whole number of boys discharged during the last three years, about fifteen in every hundred are known to have been again convicted, eleven in every hundred are untraced, and about three are of doubtful character. It is

therefore fair to conclude that, by our existing system of trapping young criminals and training them before they are developed into their full manhood and womanhood, nearly eight out of every ten are turned into honest courses. This is clearly the true way to deal with the criminal classes, and though of course it will not absolutely stop crime, it will eventually eradicate that scandal of civilisation, a class which is criminal by birth, education and training.—*Daily News.*

SIXTY MEN IMPRISONED IN A COALPIT.—On Friday morning an accident happened at Adelaide Pit, near Shildon, a few miles from Darlington and Bishop Auckland, which caused great excitement in the neighbourhood, owing to the lives of sixty pitmen being placed in jeopardy, and their fate being unknown for some hours. The first shift commenced about three o'clock, when the men to the number above stated went down. About an hour afterwards the engineman on the bank discovered the token cabin and other surrounding work at the pit's mouth, comprised chiefly of wood, to be on fire. An alarm was immediately given, and Mr. Bigland, the viewer, and others were called up. At the same time fire-engines were sent for to Bishop Auckland, Darlington, and other places. It was not, however, till nearly half-past six before any water could be got to play upon the fire, which had then destroyed nearly all the plant at the mouth of the pit. Before the fire was fully got under, which was not till after eight o'clock, nearly 3,000*l.* of damage had been done. The cage, the appliances for communicating with the pit, had been destroyed, and the interior of the shaft was burned for a distance of six fathoms, and, for aught that was then known, the fire might have gone to the bottom, and the smoke and flames of the fire have suffocated the men in the interior, the pit being one of the deepest in the county—viz., 164 fathoms. The friends of the imprisoned miners had assembled near the pit's mouth in a state of great anxiety, and large crowds began to gather from the surrounding neighbourhood. Two men, who had been tied in a "loop," were let down the pit about ten o'clock, six hours from the outbreak of the fire. Their return was awaited with the utmost anxiety. On being again drawn up they stated that they descended to within six fathoms of the bottom. All was perfectly dark, but in response to their shouting they heard the voice of the deputy viewer, J. Carr, who said, "We are all right, but it is dark, and we are very hungry." This announcement was received with loud cheers, and preparations were then hastened forward for getting the men out. It was not, however, till ten minutes to one that the necessary arrangements had been secured, and the first man was brought to bank amidst great cheering. The men were got out one at a time as rapidly as possible. All were saved.

Gleanings.

A subscriber wishes to learn if poets have to pay for a poetical license.

Why ought a fisherman to be well off?—Because all he gets is *net* profit.

Why is U the gayest letter in the alphabet?—Because it is always in fun.

The people of Bake Mills, Michigan, dissatisfied with the name of their town, have changed it to the hardly more euphonious name of Gobleville.

It is kard to say just now (says an American paper) which is the most annoying—the mosquitoes, the politicians, or the dog days.

An Iowa clergyman has four boys, and the youngest is named Doxology, because he was the last of the hims.

"Oh, mother," said a little boy as he stood looking at a lake by moonlight, "see how the moon sprinkles down on the water!"

Peach festivals (says the *Boston Congregationalist*) are coming into vogue among the churches, as a sort of supplement to strawberry festivals.

The value of landed estates registered at the Estate Exchange, London, as having been sold during the present year up to the 31st ult., shows a total of 7,684,000*l.*

Several lame beggars were completely cured by the last earthquake which shook San Francisco. They were able to make as good paces as the nimblest people on the streets.

A sagacious German writer, complaining of the difficulties in the pronunciation of the English language, cites the word Boz, which he says is pronounced Dickens.

Devotion to public opinion was evinced by a lady aged eighty, who recently married a man of corresponding appropriate age, because, she said, "he comes about my house so much that if I don't marry him people will talk!"

The statistician of an American newspaper avers that the flies are so good-natured this season that a well-organised one will allow himself to be brushed off one's nose eighty-seven times and not show any temper.

There is a man employed as a porter on a railway who brags of having a watch that keeps correct time. He was heard to remark, not many mornings since, upon pulling out his watch, "If the sun ain't over that hill in a minute and a-half, he will be late."

Young writers will do well to remember that Lord Bacon re-wrote one of his works twelve times; and Pascal his letters several times, and one of them thirteen times; while Edmund Burke had his works printed two or three times on a private press before offering them to a publisher.

A traveller relates that while he was in Utah Tom Thumb was also there on a visit. While the renowned dwarf was at a dinner party, he jumped from his chair and said, with a pompous air, "I cannot understand this polygamy at all." His host, a man six feet high, thereupon exclaimed, "Neither could I, Tom, when I was your size."

THE LAST WORD.—A thick-headed squire, being worsted by Sydney Smith in an argument, took his revenge by exclaiming, "If I had a son who was an idiot, by Jove, I'd make him a parson!" "Very probably," replied Sydney; "but I see your father was of a different mind!"

ALL MOONSHINE.—Brougham one day, speaking of the salary to be attached to a rumoured appointment of a new judgeship, said it was "all moonshine." Lyndhurst, in his dry and waggish way, remarked, "May be so, Harry; but I've a confounded strong notion that, moonshine though it be, you would like to see the first quarter of it."

THE LATEST INVENTION OF FASHION.—According to the *Follet* some of our leading "*élégantes*" have introduced a fashion of wearing a chain of some light but strong material pendant from the waist, with a strong hook attached; on this is hung the fan, parasol, or any article that would otherwise be carried in the hand. Some of these chains are of leather or steel, others, more elaborate, of oxydised silver or gold. This pendant is called the "*voyageuse.*"

CARLYLE AND THE FOWLS.—A good story is told of Thomas Carlyle. It is said that a lady near him kept Cochin China fowls, and the crowing was such a nuisance that the philosopher sent in to complain of it. The lady appealed to was indignant, "Why," she said, "the fowls only crow four times a-day, and how can Mr. Carlyle be seriously annoyed at that?" "The lady forgets," was the characteristic rejoinder, "the pain I suffer in *waiting* for those four crows."

CONCERNING COLONELS.—To call a man a "Colonel" is to convey the idea that he is of a mild, meek, and benevolent disposition. It is also an evidence that he never was a soldier. For instance, we may recall some of the Colonels of Philadelphia. There is Col. Forney, Col. McClure, Col. McMichael, Col. Scott, Col. Mann, Col. Fitzgerald, Col. Phillips, Col. Hincken, Col. Green, and Col. Fritz. Of what regiment? And we might mention many more gentlemen of high standing, who have never been in the army, and can only be called "Colonel" as a tribute to their antipathy to blood. If every Colonel was a soldier, the standing army in Philadelphia would be a menace to our liberties. Their number is as great as it was in San Francisco, to which John Phœnix bears witness in the following story:—"The steamboat was leaving the wharf, and everybody was taking leave of friends—all but Phœnix, who had no friend to bid him farewell. Ashamed of his loneliness, as the boat sheered off he called out in a loud voice, 'Good-bye, colonel!' and, to his great delight, every man on the wharf took off his hat and shouted, 'Colonel, good-bye!'"—*Christian Union.*

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

HUTTON—GOWARD.—On September 4, at the Congregational Church, Market Harborough, by the Rev. M. Clarkson, B.A., assisted by the Rev. Isaac Davies, of Towcester, uncle of the bride, George Knox Hutton, Esq., of Glasgow, to Amy Mary, eldest daughter of Rowland Goward, Ashfield House, Market Harborough.

BANKS—CURWEN.—On September 5, at Workington ton House, Upton, London, E., by the father of the bride, with the assistance of the Rev. James Knaggs and the Rev. Joseph Smedmore (the legal contract having been signed at the registrar's), Thomas Lewis Banks, second son of John Banks, Esq., of Landscape House, Cockermouth, to Mary Margaret Curwen, only daughter of the Rev. John Curwen. No cards.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—The changes of temperature and weather prevalent in autumn frequently upset persons who are most cautious of their health and most particular in their diets. These corrective, purifying, and gently aperient Pills are the best remedies for all defective actions of the digestive organs—they augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balsams, "unmixed with baser matter," and, on that account, are particularly well adapted for the young, delicate, and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future, by its renovating and invigorating qualities, and its incapability of doing harm.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 4.

ISSUE DEPARTMENT.

Notes issued	£37,507,905	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,507,905
		Silver Bullion	
	£37,507,905		£37,507,905

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,356,411
Rest	3,740,970		
Public Deposits	7,896,805		
Other Deposits	19,333,700	Other Securities	20,930,994
Seven Day and other Bills	462,405	Notes	11,067,120
		Gold & Silver Coin	641,355
	£45,995,880		£45,995,880

Sept. 5, 1872. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 9.

The supply of English wheat was small this morning, and being scarce, met a steady sale at an advance of 1s. on last Monday's prices. For foreign wheat the demand remained active, and prices have fully maintained the advance of 1s. per qr. realised since this day week. Flour was the turn dearer. Peas and beans were unaltered in value. Barley met a good inquiry at 6d. per qr. above the prices of Monday last. Indian corn was 6d. higher. The oat trade was firm at a slight advance on last Monday's quotations, with liberal arrivals. Cargoes at the ports of call met demand at the improved prices of last week.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59	62
Ditto new	50	60
White	58	65
„ new	54	60
Foreign red	59	61
„ white	64	65
BARLEY—		
English malting	30	33
Chevalier	37	44
Distilling	29	34
Foreign	29	53
MALT—		
Pale	—	—
Chevalier	—	—
Brown	53	59
BEANS—		
Ticks	32	34
Harrow	34	36
Small	—	—
Egyptian	31	32
PEAS—		
Grey	32	35
Maple	37	40
White	73	41
Boilers	37	41
Foreign	37	39
RYE—	36	38
OATS—		
English feed	21	26
„ potato	26	32
Scotch feed	—	—
„ potato	—	—
Irish Black	18	20
„ White	18	21
Foreign feed	16	18
FLOUR—		
Town made	48	54
Best country households	43	46
Norfolk & Suffolk	40	42

METROPOLITAN CATTLE MARKET, Monday, Sept. 9.—The total imports of foreign stock into London last week consisted of 21,820 head. In the corresponding week in 1871 we received 29,161; in 1870, 12,009; in 1869, 15,310; and in 1868, 6,285 head. Less steadiness has been the feature of the cattle trade to-day. The supply of foreign beasts included 120 Spanish and 400 Dutch. As regards the receipts from our own grazing districts, they have been only moderate, but the quality has been good. A heavy inquiry has been experienced, and the best breeds have made 5s. 10d., and occasionally 6s. per 8lbs. There have been some 1,750 shorthorns, &c., from Lincolnshire, Leicestershire, and Northamptonshire; about 200 from other parts of England; 15 Scots from Scotland; and 60 oxen from Ireland. There has been a moderate supply of sheep on offer. The trade has been firm at late prices. The best Downs and half-breds have made 6s. 10d. to 7s. per 8lbs. Calves have been steady in value and demand. Pigs have been quiet, at about late rates. There has been a moderate supply of sheep in the pens, for which the demand has been quiet, the best breeds not making more than 6s. 6d. to 6s. 8d. per 8lbs. Beasts quiet. Best Scots 5s. 10d. to 6s. per 8 lbs.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8 to	4	0	Prime Southdown	6	8	7	0
Second quality	4	2	4	8	Lge coarse calves	5	0	5	4
Prime large oxen	5	6	5	8	Prime small	5	8	5	10
Prime Scots	5	10	6	0	Large hogs	4	0	4	4
Coarse inf. sheep	4	0	4	8	Neat sm. porkers	4	8	5	2
Second quality	5	0	5	8	Lamb	0	0	0	0
Pr. coarse wooled	6	0	6	6					

METROPOLITAN MEAT MARKET, Monday, Sept. 9.—Moderate supplies of meat have been on sale. Sales in all qualities are effected more actively, at higher rates.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0 to	3	8	Middling do.	4	8 to	5	4
Middling do.	3	8	4	0	Prime do.	5	6	6	0
Prime large do.	4	8	5	4	Large pork	3	8	4	4
Prime small do.	5	10	6	2	Small do.	4	8	5	4
Veal	5	4	6	0	Lamb	5	8	6	4
Inferior Mutton	4	0	4	4					

PROVISIONS, Monday, Sept. 9.—The arrivals last week from Ireland were 3,069 firkins butter and 3,993 bales bacon, and from foreign ports 23,803 packages butter, and 1,564 bales bacon. There was little change to notice in the butter market last week, excepting for Jerseys, which declined 4s. per cwt. The heat of the weather last week checked the sale of butter. The bacon market ruled dull; no change in value of best Waterford, but other descriptions declined about 2s. per cwt.

HOPS.—BOROUGH, Monday, Sept. 9.—A good supply of new hops has reached our market, the finest samples of which have met with ready acceptance, while medium and ordinary sorts have remained unnoticed. To-day a few of the better sorts have come to hand, but have not met with a quick sale, as buyers for the present are only supplying pressing wants. Prices, in consequence, are slightly depressed. Picking is now general, and in the course of the week we may expect a full supply of the best hops. Yearlings and olds are almost neglected: those sold realise low rates.

SEED, Monday, September 9.—Very little passing in cloverseed for want of supplies; the finest qualities of American were held at full prices. New trifolium was in better demand, and the finest qualities brought more money. The best new trefoil was offered on firmer terms, but not many sales effected. The supply of new white mustardseed from Essex was good, but the quality being inferior, buyers

offered lower rates for it than the factors were inclined to accept. A few samples of new Dutch brown have been placed at 13s. to 13s. 6d. per bushel. As yet little English brown has been offered. Canaryseed realised former values steadily; large hempseed was fully as dear. New winter tares were plentiful and easier to purchase.

POTATOES.—Borough and Spitalfields, Monday, September 9.—The supplies of potatoes are moderate and rather less than last week. Trade is good at the following quotations:—Regents, 100s. to 130s. per ton; shaws, 80s. to 105s.; rocks, 85s. to 105s.

WOOL, Monday, September 9.—Business in the English wool market is not extensive; the stocks are moderately large, and prices have ruled firm.

OIL, Monday, September 9.—Linseed oil has been quiet, but steady. Rape has been in request, at an advance. Other oils firm.

TALLOW, Monday, September 2.—Market firm. Old Y. C., spot, 44s. to 44s. 3d, per cwt. Town tallow, 41s. nett cash.

COAL, Monday, September 9.—Market firm at last day's rates. Hettons, 27s. 6d.; Hettons South, 26s. 9d.; Hettons Lyons, 25s. 3d.; Harton, 25s. 3d.; Hartlepool, original, 28s., Hartleys, 28s. 3d.; Tees, 27s, 3d. Ships fresh arrived, 24; ships at sea, 10.

Advertisements.

AN ENGLISH COLONY for MINNESOTA.—The Rev. GEO. RODGERS, Congregational Minister, of Stalbridge, Dorsetshire, is now in Minnesota, accompanied by practical farmers, conducting preliminary inquiries, with a view to the organisation of an English Colony, to go out in the spring of 1873. For further information, apply to Geo. Sheppard, 34, New Bridge-street, Blackfriars, London.

RESIDENT GOVERNESS WANTED, to teach ONE PUPIL, fifteen years of age. Salary, £60. Requirements, French and German acquired abroad and good Music. A Member of a Christian Church preferred.—Address, Mrs. West, Amersham Hall, near Reading.

TO PARENTS and GUARDIANS.—SOUTH of ENGLAND EDUCATIONAL HOME for YOUNG LADIES, Harrage Hall, Romsey, Hampshire. A liberal, cheerful home. Superior intellectual culture. Young ladies successfully prepared for Governesses and the University Examinations. Governess Pupils required on reduced terms.—Address, The Principal, as above.

TO NONCONFORMISTS.—SCHOOL for immediate DISPOSAL.—An excellent opening for a Boys' School in the market-town of Faringdon, Berks. House large, with grounds adjoining. No goodwill will be asked. School furniture and fittings only to be sold.—For further particulars apply, in the first instance, to the Rev. T. C. Udall, Congregational minister, Faringdon, Berks.

TO PARENTS AND GUARDIANS.—WANTED, a gentlemanly YOUTH, of Christian character, to improve himself by assisting the younger boys in Arithmetic, Algebra, and English, &c. He would teach and study under the personal superintendence of the Principal.—Address, W. B. A., Collegiate School, Belper, Derbyshire.

ISLE OF WIGHT.—Two Sisters, conducting a small Private Hotel near the sea, will be glad to meet with a few BOARDERS, to whom they offer comfortable homely accommodation, with occasional drives, for 25s. per week. Any young persons wishing for a change, with cheerful society, will find the above desirable.—Clarendon Hotel, Blackgang Chine, Isle of Wight.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

APARTMENTS, in a well-furnished private house, for One or Two GENTLEMEN. First-class cooking and attendance, with all the comforts of a respectable home. Terms moderate.—Address, E. F., Mr. Tears, Photographer, 12, Clapham-road.

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NATIONAL INSTITUTION for DISEASES of the SKIN.
Physician—Dr. BARR MEADOWS, 49, Dover-street, W.
Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.
Free to the necessitous poor; payment required from other applicants.
THOMAS ROBINSON, Hon. Sec.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.
See Testimonials, of which there are a thousand in the Visitors' Book.
"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. Roberts, Bourne.
"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B Harvey, Frome.
'After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. Karcher, Toronto, C.W.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, Euston-road, King's Cross (Corner of Belgrave-street), London. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.
Extract from Visitors' Book.
"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

LADIES' GUINEA CORK-SOLED BOOTS,
Damp-resisting, light, strong, and handsome. Velvet Slippers, 3s. 6d. Catalogues post free.
THOMAS D. MARSHALL,
192, OXFORD STREET, W.

LEA AND PERRINS' SAUCE.
THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.
ASK FOR LEA AND PERRINS' SAUCE.
BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.
Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

QUININE WINE—as supplied to the Sick and Wounded during the late War.—The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.
WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

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WILD FLOWERS OF INDIA,
MEADOW QUEEN,
MATHIOLA,
HAWTHORN BLOOM,
BUTTERFLY ORCHIS,
CROWN BOUQUET.
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For sale everywhere at 2s., 2s. 6d., 3s. 6d., and 6s. per bottle.

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Every description of Iron Building, adapted to all climates. Improved construction. Thorough ventilation guaranteed. Manufactured by
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OXYGENATED WATER FOR PUBLIC SPEAKERS, PUBLIC PREACHERS, PUBLIC SINGERS, and CROWDED HEARERS.
Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.
Sold at the Laboratory, 36, Long Acre, W.C.

A DELICATE AND CLEAR COMPLEXION,
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TESTIMONIAL to the Rev. W. GRIFFITH, HOLYHEAD.

The Rev. W. GRIFFITH now completes the fiftieth year of his ministry at Holyhead. On the 23rd of SEPTEMBER a TESTIMONIAL will be presented. Donations will be thankfully received by the Treasurer, H. Roberts, Esq., North and South Wales Bank, Holyhead. The following are a few of the contributions already secured:—

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Sept. 5th, 1872. Hon. Secretary.

RETIREMENT of Rev. Dr. BROCK from the Ministry of Bloomsbury Chapel.

At a Meeting of the Friends of Dr. Brock, held in the Lecture Room, August 8, JAMES HARVEY, Esq., in the Chair,

It was Resolved unanimously:—

"That Dr. Brock having felt it incumbent upon him to resign his Pastorate at the end of September, this Meeting desires to recognise his faithful and efficient services during a Ministry of Forty Years, twenty-four of which have been spent at Bloomsbury, and in order to give expression to their affectionate regard for him personally, and their high appreciation of his Ministry, they desire to provide for him in his declining years a moderate annual income which may in some measure replace the stipend which he will relinquish unconditionally on his approaching retirement, and that with this object a subscription be invited from all friends for the purpose of purchasing an annuity."

It was further Resolved:—

"That a Committee be appointed to carry out this object; and that Messrs. Benham, Harvey, and Sturt be requested to act as Treasurers to the Fund."

Contributions will be received by Mr. Benham, 50, Wigmore-street, W.; Mr. Harvey, 12, Gresham-street West, E.C.; and Mr. Hy. Sturt, jun., 91, Wood-street, E.C.

APPRENTICESHIP SOCIETY.

The NEXT HALF-YEARLY ELECTION will take place at 18, SOUTH-STREET, FINSBURY, on TUESDAY, September 24th, 1872.

The Poll will commence at Eleven o'clock and close at Twelve precisely.

I. VALE MUMMERY, } Honorary
W. WELLS KILPIN, } Secretaries.

MIDLAND RAILWAY.

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SESSION 1872-73.

The SESSION of the FACULTY of MEDICINE will commence on TUESDAY, October 1. Introductory Lecture at Three p.m. by Mr. CHRISTOPHER HEATH, F.R.C.S.

The Session of the Faculty of Arts and Laws (including the Department of the Fine Arts) will begin on Wednesday, October 2. Introductory Lecture at Three p.m. by Professor W. A. Hunter, M.A. Introductory Lecture for the Department of Fine Arts, on Wednesday, October 2, at Four p.m., by Professor E. J. Poynter, A.R.A.

The Session of the Faculty of Science (including the Department of the Applied Sciences) will begin on Wednesday, Oct. 2.

The Evening Classes for Classics, Modern Languages, Mathematics, and the Natural Sciences, will commence on Monday, Oct. 7.

The School for Boys between the ages of 7 and 16 will re-open on Tuesday, Sept. 24.

Prospectuses of the various Departments of the College, containing full information respecting Classes, Fees, Days and Hours of Attendance, &c., and Copies of the Regulations relating to the Entrance and other Exhibitions, Scholarships, and Prizes open to competition by students of the several Faculties, may be obtained at the office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws, and of Science), will be held at the College on the 26th and 27th of September.

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JOHN ROBSON, B.A., Secretary to the Council.
August, 1872.

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